

A FEMINIST PERSPECTIVE ON EDUCATION
FOR HUMAN LIBERATION IN A KOREAN CONTEXT

A Professional project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

By

Poong Ro Cha

May 1985

This professional project, completed by

Poong Ro Cha

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Mary Elizabeth Moore

John B. Cobb Jr.

April 3 1985
Date

Joseph C. Hough
Dean

TABLE OF CONTENTS

Chapter	page
I. INTRODUCTION	1
A. PROBLEM ADDRESSED BY PROJECT	1
B. IMPORTANCE OF THE PROBLEM	1
C. THESIS	3
D. DEFINITION OF MAJOR TERMS.	3
E. LIMITATIONS OF THE PROJECT	6
F. METHODOLOGY AND STRUCTURES OF THE PROJECT. .	7
II. FOUNDATIONAL STUDIES FOR FEMINIST THEOLOGY	9
A. FEMINIST THEOLOGY AS LIBERATION THEOLOGY . .	9
1. Mary Daly's feminist theology	
2. Rosemary Radford Ruether's feminist theology of liberation . . . . .	.12
3. Letty M. Russell's feminist theology of liberation. . . . .	.17
B. WOMEN'S LIBERATION FROM THE BIBLICAL PERSPECTIVE. . . . .	.23
1. Biblical language and liberation . . . .	.24
2. Images of women in the Bible . . . . .	.27
a. Patriarchal-Androcentric Traditions in the Bible. . . . .	.27
b. Positive images of women in the Old and New Testaments . . . . .	.32
3. Liberating the Word from the feminist perspectives . . . . .	.43

Chapter	page
III. WOMEN'S LIBERATION FROM THE KOREAN CONTEXT . . . .	.48
A. STATUS OF WOMEN IN TRADITIONAL KOREAN SOCIETY. . . . .	.49
1. The culture of Unified Silla and Korean women . . . . .	.49
2. Yi Dynasty period and Korean women . . . . .	.53
3. The period of the opening of modern Korea . . . . .	.59
B. MAJOR PROBLEMS OF UNLIBERATED STATUS OF KOREAN WOMEN . . . . .	.67
1. The status of women in terms of social consciousness . . . . .	.68
2. Korean women's status in terms of social structure - law, education and labor . . . . .	.70
C. NEW DIRECTION AND TASKS FOR WOMEN'S LIBERATION IN KOREA. . . . .	.71
IV. EDUCATIONAL FOUNDATIONS FOR CONSCIENTIZATION . . . .	.81
A. PAULO FREIRE'S APPROACH: EDUCATION FOR LIBERATION AND CONSCIENTIZATION. . . . .	.81
1. Education as Conscientization. . . . .	.82
2. Freire's Praxis approach to education. . . . .	.86
B. THOMAS H. GROOME'S APPROACH: EDUCATION AS SHARED CHRISTIAN PRAXIS. . . . .	.94
1. Groome's educational assumptions . . . . .	.95
2. Understanding of "Praxis"	104
3. Shared Christian Praxis	108
C. PRESENT DIALECTICAL HERMENEUTICS	110
D. SUMMARY.	117

Chapter	page
V. A PROPOSAL: CONSCIENTIZING EDUCATIONAL METHODS. . .	.121
A. SUMMARY OF THEOLOGICAL AND EDUCATIONAL ASSUMPTIONS . . . . .	.121
1. Feminist theology as liberation and partnership . . . . .	.121
2. Education for Liberation and Conscientization . . . . .	.123
B. CONSCIENTIZING EDUCATIONAL METHODS. . . . .	.125
1. Shared Praxis Study Method . . . . .	.125
2. Consciousness Raising Group Method. . . . .	.134
3. A Simulation Gaming Method. . . . .	.141
VI. CONCLUSION AND SUGGESTIONS. . . . .	.151
BIBLIOGRAPHY. . . . .	.159
A. LIBERATION THEOLOGY AND THEOLOGICAL FOUNDATIONS . . . . .	.160
B. FEMINIST THEOLOGY . . . . .	.160
C. CONSCIENTIZING EDUCATION. . . . .	.161
D. KOREAN CULTURE AND KOREAN WOMEN . . . . .	.163
E. CHURCH AND WOMEN. . . . .	.163

ABSTRACT

This project deals with the possibilities of conscientizing education for women's liberation in Korea. Many women are not yet fully participating individuals under the male dominated society.

Library research employed in this study is descriptive and analytical.

This project consists of six chapters. Following the introduction, Chapter II presents theological and biblical foundations of feminist theology. In Chapter III, the writer describes women's liberation from the Korean viewpoint by comparing it with Western thought. Chapter IV deals with educational foundations for conscientization. Chapter V presents three methods which can be used for conscientization for the liberation of women. The last chapter is a discussion of some of the major findings and recommendations for further research on this subject.

This research is concerned with the liberation of all people to become full participants in human society. Feminist theology teaches us how women and men and God must be related to one another for human liberation. One of the major findings in this project is the discovery of a possible Oriental approach to women's liberation studies.

This project creates some possible educational methods based on Paulo Freire's concept of conscientization which is an intentional action, a continuing process which

includes praxis, (action-reflection) and involves the teacher and student together in a process of problem-posing and problem-solving as co-partners.

Finally, the writer admits that this project is the beginning of a greater task requiring further research on the subject. The writer deals only with women's issues as they relate to theology. In the future, this subject should be studied more broadly and related to other academic fields as well, especially history, sociology and psychology, for a holistic ministry in the church.

CHAPTER I

INTRODUCTION

A. PROBLEM ADDRESSED BY PROJECT

This project deals with the problems involved in attempting to initiate conscientizing education for women's liberation in the Korean church. Many women are not yet elevated to the condition of fully participating individuals under the male dominated society.

B. IMPORTANCE OF THE PROBLEM

There are several important reasons for me to deal with this topic based on a theology for women's liberation.

1. First of all, feminist theology makes a contribution to the unfinished dimension of theology. I agree with Letty Russell's view: "Women add their small piece of experience about the way God is known to them to all the other pieces, so that theology becomes more wholistic and comprehensive."¹

2. Feminist theology strives to be human, not just feminine. Feminist theology is concerned with the liberation of all people to become full participants in human society,

¹Letty Russell, Human Liberation in a Feminist Perspective (Philadelphia: Westminster Press, 1974) 53.

therefore, to me, this project is important because feminist theology is not only for women but also for all humans.

3. Even though there are published writings on the feminist movement, few resources exist for educational methodology for consciousness-raising for women's liberation. In this project, the writer intends to pursue various educational methods in this area.

4. Of course, women's liberation is now a universal concern, therefore, it is very important in the Korean church and society, too. Congregations in the Korean church are two thirds women. There are many unused and wasted talents in the areas of leadership, creativity, strength and sensitivity because women are denied full educational and vocational opportunities, are confined in narrow roles and use only a fraction of their capacities.

No doubt, Korean women need to be liberated from various social discriminations that result from male dominated society. Actually, because of the influence of the western radical feminist movement, there are some women's liberation movements already in existence. However, these movements are not positively received by the majority of Korean women: the so-called "patriarchal traditionalists" who have been devaluated and neglected for so long under the patriarchal society. The writer's concern in this project is to search for some new educational methods of consciousness-raising based on a new feminist theology through the introduction of an

Oriental philosophy.

C. THESIS

This project will recommend consciousness-raising educational programs. Based on the feminist perspective, a theology of partnership can help the Korean church and society to develop a compelling vision of the woman's role in the church and society and enable all women to integrate inner liberation (raising self-esteem) and outer liberation (achieving equal opportunities for women in all areas of society).

D. DEFINITION OF MAJOR TERMS

Several terms which are used in this project have varied meanings. It is, therefore, necessary to redefine these terms for use in this discussion.

Human liberation: According to my understanding, liberation is the process by which people struggle to become free of restraints and restrictions imposed by dominating forces, structures, or other people. This definition implies that human aspirations include liberation from exterior pressures which prevent individual fulfillment within certain social classes, countries or societies. Also included is an interior liberation in an individual and intimate dimension. Liberation is sought on social and psychological planes. Therefore, the following statement can be accepted: "The

goal of human liberation must be seen not only as better living conditions through radical change of social structures but also the continuous creation of a new way to be human, a permanent cultural revolution."² Liberation is not merely an idea. It is the socio-historical movement of a people from oppression to freedom - a restoration of self-esteem and the discovery of a new power and potential.

Feminist Theology: Feminist theology means liberation theology for women. Women's liberation must be seen as striving after not merely freedom from oppression but equally and simultaneously freedom for new ways of living and new views of women as full persons. It is important to make clear that feminist theology is not just about women. It is concerned also with the liberation of all people to become full participants in human society. Therefore, as Letty Russell mentioned, "When women do it, they speak of feminist theology in order to express the fact that the experience from which they speak and the world out of which they perceive words and actions and join in those actions is that of women seeking human equality."³

Humanization: One theme of the gospel of liberation

²Gustavo Gutierrez, A Theology of Liberation (Mary Knoll, NY: Orbis, 1973) 32.

³Russell, 53.

is that of humanization. In situations of broken community and of oppression, there is a constant longing to be a whole human being. No one definition exists to explain what it means to be human. One person's freedom or dignity may not be the same as another's. Oppressed groups are creating a new understanding of human dignity and worth by seeking the heritage of the past.

When we define humanization, it seems clear that some of the key factors to be discovered are in the area of human relationships, especially love, freedom, and respect. Human beings need to be accepted as subjects and not as things or objects of someone else's manipulation.

Conscientization: Conscientization is descriptive of a phenomenon akin to consciousness-raising. This word was introduced by Paulo Freire. Freire speaks of conscientization as the key concept in his educational philosophy, as "the development of critical awareness achieved through dialogical educational programs associated with social and political responsibilities."⁴

Conscientization emphasizes two additional important elements. First, it is viewed as an intentional action - an educational process which Freire describes as cultural action.

⁴Paulo Freire, Education for Critical Consciousness (New York: Seabury Press, 1973) 13.

It means seeing culture always as a factor in the human situation to be analyzed and reformed. Second, conscientization is viewed as a continuing process which includes praxis (Action-reflection). Self-awareness leads to action which, in turn, leads to new awareness. This constitutes a permanent, constant dynamic of persons' relationship to culture itself.

Conscientizing education. Conscientizing education means growth toward wholeness for women. It involves developing their strong, assertive rationale and their leading potentials and integrating these with the strengths they have overdeveloped in patriarchal cultures. The task of conscientizing education is to help women to discover and develop their rich inner powers, to move beyond the half-life of most women and come alive to themselves and others. Through conscientizing education, "The women will recognize the depth, the pervasiveness, the universality, as well as the precise nature of women's oppression."⁵

E. LIMITATIONS OF THE PROJECT

The significant limitations of this study are as follows: First, the study is limited by the fact that there is a scarcity of reference materials on Korean women. Much more

⁵Gay Abarbanell and Harriet Perl, Consciousness Raising for Women (Los Angeles: 1976) 2.

serious than this is the unavailability of reliable, up-to-date statistics, as well as any writing or research on recent problems of Korean women. The writer has dealt with the liberation of Korean women based on published books which are not up-to-date resources.

Second, in keeping with the title of the project, this study will be limited to Christian feminist perspectives. In other words, I did not cover the sociological, economic and political aspects of women's liberation. The writer is not attempting, at this point, to make this project any more than an initial study. Further research on the subject must be carried on by a systematic use of empirical research methods. On the other hand, this study will be helpful to those educators and ministers who share the liberation presuppositions and feminist perspectives. They can apply the proposed educational methods for conscientizing education in their own context.

F. METHODOLOGY AND STRUCTURES OF THE PROJECT

The method adopted in this project is descriptive, analytical academic library research.

This project consists of six chapters. Chapter II will present the writer's understanding of feminist theology. The purpose of this chapter is to provide a theological and biblical foundation of feminist theology.

The purpose of Chapter III is to describe women's

liberation from the Korean point of view by comparing this with western ideas. In particular, the writer will describe the images, status, and roles of Korean women based on a historical survey of their socio-cultural heritage. In this chapter, the writer will seek to identify factors oppressive to Korean women.

Chapter IV deals with the educational foundations for conscientizing education. In this chapter, the writer will deal with two eminent educational approaches: Paulo Friere's education for liberation and conscientization and Thomas H. Groome's education for liberation - a shared praxis approach. Relating to the goal of this project, the writer adopts primarily Thomas Groome's approach as applicable to the situation in Korea.

Chapter V presents the writer's proposal for conscientizing educational methods for human liberation in feminist perspective. The chapter consists of two parts: A summary of the writer's educational foundations and some new methods for conscientizing education.

Chapter VI presents the writer's conclusion.

CHAPTER II

FOUNDATIONAL STUDIES FOR FEMINIST THEOLOGY

Feminist theology can be understood in relation to liberation theology and biblical perspectives on liberation and women. Both of these offer foundations for doing feminist theology.

A. FEMINIST THEOLOGY AS LIBERATION THEOLOGY

In any sense, feminist theology can be categorized as a liberation theology because it is concerned with the liberation of all people so that they may be full participants in human society. Since the 1960's, contemporary theologians within the Christian tradition have responded to movements around the globe toward liberation of oppressed people. The growing body of literature is variously called theology of liberation, political theology or theology of hope.

The common theme is the relation between Christian theology and social action. While much of this writing has come from Latin America, feminist theology has emerged in the United States. This movement has gradually spread world wide with different emphases based on different perspectives. These variants have made it important to define the nature of liberation theologies for elaborating the nature of feminist theology. It must be asserted that Christianity can never be separated from culture. However, in the past, much the-

ology was evolved by forming conclusions from first principles established out of Christian tradition and doctrines. At present, theology is losing its confinement as an exclusively ecclesiastical science. Rosemary Radford Ruether mentioned, "Theology today integrates itself with this transcendent and prophetic horizon of all the sciences and modes of reflection upon human existence."¹ Therefore, it is possible that liberation theology will become a new ecumenical point of convergence for the most different traditions, experiences and struggles.

Rosemary Radford Ruether, Mary Daly, and Letty M. Russell are three of the many voices currently being raised in the area of feminist theology of liberation.

Most feminists² have charged that Judaism and Christianity are sexist religions with a male God and traditions of male leadership that legitimize the superiority of men in family and society. Even though this new challenge to traditional faiths just confirms the view of some feminists,

¹Rosemary Radford Ruether, Liberation Theology (New York: Paulist Press, 1972) 3.

²For example, see Mary Daly, The Church and the Second Sex (New York: Harper & Row, 1963), Mary Daly, Beyond God the Father (Boston: Beacon Press, 1973), Rosemary Radford Ruether, New Woman/New Earth (New York: Seabury Press, 1975), Rosemary Radford Ruether (Ed.) Religion and Sexism (New York: Simon & Schuster, 1974), Letty M. Russell, Human Liberation in a Feminist Perspective (Philadelphia: Westminster Press, 1974).

there are disagreements or gaps in understanding the concept of feminism among feminists. Mary Daly and Rosemary Radford Ruether, probably the most prominent representatives among North American feminists, take disparate theological positions. Daly has left the church and has begun to construct a "post-Christian" world in which she lives as separate from the world of men and non-feminist women.

Ruether has remained in the church and, with other feminist Christians, is attempting to untangle the mangled sexist roots of the Judaeo-Christian tradition. She sustains a lingering hope that Church people can participate in the future of God for a redeemed humanity. I consider Mary Daly to be a revolutionary and both Rosemary Radford Ruether and Letty M. Russell to be reformers.

1. Mary Daly's feminist theology

Mary Daly entered the arena of feminist theology in 1968 with the publication of her first major work concerning women and religion, The Church and the Second Sex.³ This book, a product of Daly's early reformist period, described the history and nature of women's exclusion from full participation in the Catholic Church. Its thesis was that such exclusion represented a distortion of the church's essential affirmation of the worth of every human being. The book was

³Daly, The Church and the Second Sex.

important because it articulated and legitimized the feeling of many women that something was wrong with the religious view of them, but it did not make the same important theoretical contributions to feminist thinking that Daly's more recent work has made.

In Beyond God the Father, there are two breakthroughs. First, the community out of which Daly speaks is no longer the church but the women's movement (women in the feminist movement constitute a messianic community). Second, what Daly now finds oppressive in the Christian tradition is not individual sexist statements but the message implicit in its core symbols - God the Father and a male Christ.⁴ According to Daly, the maleness of God and the Christ provide images of the "rightness" of male rule, reinforce and legitimize the power of males in society. If I understood Daly correctly, she takes the final step outside Christianity by rejecting the possibility of a male Messiah. In this regard, Daly is revolutionary. She presents a view totally different from Rosemary Ruether's inclusive view of the liberation struggle.

2. Rosemary Radford Ruether's feminist theology of liberation

Rosemary Ruether has devoted extensive research and written widely in the area of feminist theology of

⁴Daly, Beyond God the Father.

liberation - particularly on Mariology and Christian-Jewish traditions and relationships. Her books, Liberation Theology (1972), New Woman/New Earth (1975), and the book she edited, Religion and Sexism (1974), are the sources for much of the material used in this chapter.

Rosemary Ruether is a Roman Catholic historian and theologian. Her posture as a feminist scholar, teacher and writer is that of a Christian woman and an analyst of the roles, work and symbols of women in Christian history. Her writing indicates a strong desire to see the oppressed come to liberation. Her focus is on universal freedom, especially as realized through the liberation of women. She shares with Letty Russell a desire for all persons to be free from oppressive structures, and she speaks to this desire from a feminist perspective. Rosemary Ruether is very clear in her belief that the historical and universal subjugation of women is primordial and that it is the foundation for all other kinds of oppression. Ruether says,

Sexual symbolism is foundational to the perception of order and relationships that has been built up in cultures. The psychic organization of consciousness, the dualistic view of the self and the world, the hierarchial concept of society, the relation of humanity and nature, and of God and creation, all these relationships have been modeled on sexual dualism."⁵

Rosemary Ruether, therefore, challenges dualistic theological concepts, such as creator and creature, indivi-

⁵Ruether, New Woman/New Earth, 3.

dual and group, nature and grace in opposition. Like Daly, Ruether believes that the male-female dualism comes first - chronologically. Ruether states that oppressed women find themselves in a double bind. For example, men are assigned the active, volitional, and intellectual powers of the self. Women have the receptive, emotive and nurturing roles. This also defines a socio-economic relation between the productive system and the home. Using categories such as "Conquest of Mother", "Negation of Mother," and "Sublimation of Mother,"⁶ Ruether contends that women have not always had this inferior status. The movement from rural to urban life and the western world's shift from agriculture to industry affected the status of both men and women. Urban life changed political and power structures. Industrialization removed the place of production from the home. Women who had previously been very important in terms of production were assigned quite marginal economic roles. Domestic skills were devaluated. Accordingly, a woman's place became a shrinking cage in which she was progressively entrapped. She emphasizes that

There can be no liberation of women merely through changes of psychology and de jour opportunities. Mass liberation of women depends on the fundamental restructuring of the socio-economic relation between work and the domestic support structure.⁷

Furthermore, Ruether presented four stages of women's liberation: First stage of liberation is subjective and

⁶Ibid., 6-23.

⁷Ibid., 24.

psychoanalytical. The second stage is one of social praxis. Third, women must become self-critical about their own class and racial contexts. Fourth, our vision of a new society of social justice must reckon with the ecological crisis. Therefore, the stages of women's liberation imply a fundamental reconstruction of our basic model of inter-relationships between persons, social groups and, finally, between humans and nature.

The writer agrees with Ruether's idea that our model of relationships must cease to be heirarchical and become mutually supportive, a cooperative model of fellowship of life systems.⁸ Therefore, we must believe, not just in the brotherhood of man, but in the fellowship of life.

Through my understanding of Ruether's feminism, I came to realize that feminist theology strives to be human and not just feminine. Feminism advocates the freedom to be different, not in the sense that male or female must emphasize certain of their cultural characteristics over against each other, but in the sense that each person can grow more whole by developing qualities and economic skills which are, at present, identified with one or the other sex.

Fundamental to her work is Ruether's sense of commitment to and involvement in the very patriarchal society and church she challenges. She takes seriously the social con-

⁸Ibid., 31.

struction of patriarchal reality and the necessity for the social demolition of patriarchal reality.

Particularly, it is worthwhile to note that Ruether's concept of women's liberation is also concerned with ecology. She proposes that

Women must see that there can be no solution to the ecological crisis within a society whose fundamental model of relationships continues to be one of domination. They must unite the demands of the women's movement with those of the ecological movement to envision a radical reshaping of the basic socio-economic relations and the underlying values of this society.

Ruether, in her book. New Woman/New Earth, concluded as follows:

The center of such a new society would have to be not just the appropriate new social form, but a new social vision, a new soul that would inspire the whole. Society would have to be transfigured by the glimpse of a new type of social personality, a "New humanity" appropriate to a "New earth." One might call this even a "New religion." If one understands by this the prophetic vision to shape a new world on earth, and not an alienated spirituality.¹⁰

I am convinced that Ruether's work offers hope for significant and enduring reformation of the church and restoration of the world. Of course, for women's liberation, we need Mary Daly's radical and idealistic prophecy. We need, even more, Ruether's vision for unity through a transformation of values. We need an appreciation of the individual as fundamentally creative and an awareness of the social dimension of all creativity. We need the realistic vitality

⁹Ibid., 2-4.

¹⁰Ibid., 210-211.

of being alone with and loving our sisters and the realistic necessity of critical engagement with our brothers. We must have the imaginative work of dreaming dreams and creating new myths and the indispensable work of probing history as a tool for understanding and changing the world and church. I am very much indebted to Ruether's thinking in formulating my own concept of feminism. There are four reasons: first, she stands within the community (church) that needs the prophecy. She has seen clearly that prophets must belong to the community. Second, she has the courage to live in the world on the basis of a Utopian vision and analytical teaching. Third, I like her challenges to dualistic theological concepts. More basic is her particular scholarly interests. She analyzes the historical manifestations of dualism - at work among the peoples of the earth (for example, men and women in the church; rich and poor in Latin America; white and black in North American society) and relates one manifestation of oppression to the other. Fourth, her feminist theology relates to ecology.

3. Letty M. Russell's Feminist Theology of Liberation

Along with Rosemary Ruether, Letty M. Russell emphasizes liberation theology from the feminist perspective. As a Protestant theologian and Christian educator, Russell is one of the most prominent representatives of North American feminists. Russell's understanding of feminist theology is

very persuasive because of its sound biblical foundations and inductive approaches based on her own practical ministries, such as the East Harlem parish ministry.

Liberation is not merely a thought in our minds. Liberation is the struggle for freedom throughout history. Russell understands the gospel as a message of liberation through Jesus Christ. It is good news to all people, in every situation, concretely, and in every place of external or internal oppression. This concept of liberation is similar to Rosemary Ruether's view on liberation which she states as follows:

Liberation is the resurrection of autonomy and self-esteem as well as the discovery of a new power and possibility of community with their own brothers and sisters in suffering.¹¹

Russell's liberation theology is an attempt to reflect upon the experience of oppression and our actions for the creation of a more human society. For Russell, liberation is neither "masculinity" nor "femininity," but it is "humanity" that we both share. Russell articulated three common ideals of liberation theology:¹² (1) Biblical promises of liberation, (2) the world as history, and (3) salvation as a social event. She presents common themes which are important to feminist theology: humanization, conscien-

¹¹Ruether, Liberation Theology, 12.

¹²Russell, 57-62.

tization, dialogue and community. Especially, she has a unique position in feminist theology because of these ideas on partnership and humanization.

In order to be liberated, human beings need to be accepted as subjects and not as things or as objects of someone else's manipulation. Human beings are not simply functions or roles in society and organizations. At this point, Russell's crucial understanding of humanization based on biblical anthropology seems to indicate that a human being is to be understood as a responsible subject of her or his own individual and collective actions.

Russell strongly reminds us that, for Christians, the most important image of humanity is Jesus Christ, who was incarnate in human flesh so that we might know God's intention for humanity. In Christ, we see a human being able to relate to people in love, regardless of the ways society has defined their being or status. In Christ we also see an integration of word and deed so that love, righteousness, and obedience were lived as well as spoken.

In Russell's feminist theology, the search for true personhood finds its most important clues in the vision of the future reflected in the New Testament witness to Jesus Christ as the representative of a new humanity. As Russell suggests:

If women make their stand with Christ, the representative, they must struggle to make clear that Christ's work was not, first of all, that of being a male, but

that of being the new human. No doubt, Christian women can see in Jesus a unique revelation of true personhood: one who helped both men and women to understand their own total personhood. The life of Jesus displays characteristics of love, compassion, and caring often considered to be cultural characteristics of women.¹³

One can see that Jesus was a "feminist" in the sense that he considered men and women equal: equal in their need to be helped and equal in their need to be pointed toward the new future of God's kingdom.

In order to understand the concept of "humanization" clearly, one needs to grasp the meaning of the concept of "servanthood" presented by Russell. She presented the concept of servanthood not identified with subordination.¹⁴ It is true that women and others in modern society do not like the idea of servanthood because they see it as an expression of their own powerlessness. Too long women have been servants of men. However, in the New Testament women have been referred to not only as servants, but also as apostles of Christ. Regardless of the meaning of the role of servant in the history of church and society, servanthood in the Bible is clearly a role of honor and responsibility to take part in God's work of service in the world. Therefore, women and men are called by God in Jesus Christ to be both servants and apostles as representatives of the new humanity. For this reason, as Russell mentioned,

¹³Ibid., 138.

¹⁴Ibid., 140.

Women's liberation is not seeking domination and misuse of power, because women know that they will not have moved society toward new humanity and liberation, if they have simply replaced one oppressor with another,¹⁵

To conclude this section, I am going to present my own understanding of feminist theology as liberation theology.

If there is any one word which could be used to describe the hopes of almost every person today it is the word, "liberation." There are various meanings of liberation: liberation from whatever limits self-fulfillment; liberation from the barriers that prevent the exercise of freedom; of liberation from economic, social, political and sexist exploitation and oppression. However, "Liberation" has become a slogan, and the details of the vision are often vague.

Actually, liberation begins in the specific situation of external and internal oppression. For this reason, liberation can never be conceived in general terms. Each of the liberation movements opens a new front against the inhumanity of life. As Russell mentioned, "Liberation is a journey with others, for others, toward God's future."¹⁶

Liberation does not mean fighting all the other members of the human family so that our specific group will be on top. At this point, Russell's concept of partnership as a new way of understanding true feminist theology is very meaningful. In discussing the theme of partnership and humanization, I agree with Russell's view that,

¹⁵Ibid., 143.

¹⁶Ibid., 14.

We must keep in mind that only as people are accepted and accept themselves as subjects and not objects is there a possibility of true partnership. Only as we work together in community to find such partnership in liberation can we grow into co-humanity.¹⁷

In this way new patterns of relationship can be constructed. I believe that this is the true goal of liberation theology and of feminist theology.

For emphasizing this concept, Ruether also stresses a new pattern of mutuality of men and women as follows:

We need to build a new cooperative social order out beyond the principles of hierarchy, rule and competitiveness. Starting in the grass-roots local units of human society where psycho-social polarization first began, we must create a living pattern of mutuality between men and women, between parents and children, among people in their social, economic and political relationships and, finally, between mankind and the organic harmonies of nature.¹⁸

In principle, no one liberation has priority over other liberations. Liberation of women can be authentic only insofar as it includes freedom for men, never against them. Therefore, it must be asserted that integrity or harmony is a key word in the new feminism.

The following statement strongly supports my understanding of new feminism as mutuality and harmony:

Feminism is an integration of various heretofore in-computable elements built on a collective base of thought-action-feeling. Feminism integrates the subjective and objective, the rational and intuitive, the mystical and scientific, the abstract and concrete aspects of the

¹⁷Ibid., 146.

¹⁸Ruether, Liberation Theology, 124 - 125.

universe and considers them harmonious parts of a whole rather than in opposition to one another.¹⁹

To sum up, a new recognition is emerging that the survival of the world depends on pushing for new forms, or fragmentary anticipations of shared community. As an important part of this trend, a new paradigm of consciousness about who we are as female and male in partnership is surely going to have an effect on theological reflection.

For further discussion, the writer intends to present a theoretical formulation of feminist theology in the Korean context by adopting an Oriental concept in the last part of Chapter III. In the writer's thinking, the concept of "harmonization," by the combination of YANG and YIN, can overcome western dualism which is a major issue in understanding feminism.

B. WOMEN'S LIBERATION FROM THE BIBLICAL PERSPECTIVE

In this section, as a part of the foundational studies on feminist theology, the focus will be on women's liberation from the Biblical perspective. Major discussion will be concentrated on the following three areas: Biblical language and liberation, images of women in the Bible, and liberating the Word from the feminist perspective.

¹⁹Anica Vesel Mander and Anne Kent Rush, Feminism as Therapy (New York: Random House, 1975) 13-14.

1. Biblical language and liberation.

Language is of crucial importance in every human activity in grasping one's own identity, and in relating to other people. Language itself is the repository of the meanings, namings, conceptualizations, and aspirations of all who have lived until now. "Our words reflect the nature of reality as we see it, and they can be a powerful tool for either oppression or liberation."²⁰ It is true that language forms human views of reality and ways of acting. Therefore, language plays an important role in expressing problems of discrimination in church and society. Letty Russell emphasized the importance of new language for liberation as follows:

If a powerless group becomes conscious of its subordinate relationship to the ruling group and is in the process of self-liberation, it is necessary for newly created relationships to find expression in new language and imagery. Without a conscious change in expressions, the desired process of²¹ change in oppressive social structures is slowed down.

The scriptures are of central importance because they have been regarded as revealing the very nature and purposes of God and, therefore, of humankind. However, the use of biblical language in church still tends to exclude women from the Christian community. In searching for the roots of discrimination against women, we find that women who appear in

²⁰Letty M. Russell (ed.) The Liberating Word (Philadelphia: Westminster Press, 1975) 16.

²¹Ibid.

the vast sweep of Biblical stories and in their interpretations have an inferior status in the relational structure of men and women.

It is true that the Bible was written long ago in different cultural settings. It reflects the male-centered culture and religion of its time, and the message continues to be one of the subordination of women to men.

From a Christian point of view, the Biblical story is a communal witness to this Word made flesh in a certain time and place in history. It invites us to join that story with God as followers of Jesus Christ. Christian women are part of that history.²²

If we really take the Bible seriously, through the Holy Spirit, God's message transcends all cultural barriers when it is lived out in the church. As human beings, we can relate to God in love, using a wide range of human experience to express this faith. Related to this topic, the following statement is worthwhile:

Our experience is drawn not only from two thousand years of Biblical history but also from nearly two thousand years of post-Biblical history. The story of the Bible relates to us as a history of God with persons. In this sense, God is seen as a Humanist. God has been clearly revealed in Jesus Christ as One who cares for and desires to be with human beings. And if God is a humanist, then surely, using contemporary language, God is a feminist: One who shows no partiality (Acts 10:34) but calls and accepts people regardless of their sex.²³

Recently, more and more women are becoming conscious of their social exclusion reflected by the language churches

²²Ibid., 19.

²³Ibid., 18.

use, such as "God the Father loves you." As long as the language of the Christian Churches creates the feeling that one group is superior, it ruptures the unity in Jesus Christ, who is the center of the Church. Therefore, women must seek to liberate the interpretation of God's Word from male bias.

The Book of Genesis says that God originally intended the sexes to have equal status (Gen. 1:27). In Jesus Christ God has inaugurated a new age and a new reign on earth. Therefore, sexist discrimination is incompatible with the essence of Jesus' teachings. The salvation which Jesus brings is for all people. As Marianne Sawicki mentioned, "Modern exegesis can peel away layers of androcentric (male-centered) language and misogynist (anti-women) attitudes to expose the meaning of the word of God with greater clarity than ever before."²⁴

Russell and Sawicki recommend the use of inclusive language for a better understanding of the Bible and its messages concerning our partnership with Christ in God's new creation. We can confess our faith in the God of the Hebrew people, the God of Jesus Christ who is known throughout the history of the church and of all humanity. Since we believe that God transcends all distinctions between male and female, we need to rediscover the concept of the liberation of women

²⁴Marianne Sawicki, Faith and Sexism (New York: Seabury Press, 1979) 3.

through a nonsexist interpretation of the Bible.

2. Images of women in the Bible

The Bible is written by males in a society dominated by males. They speak of events and activities engaged in primarily, or exclusively, by males. Therefore, we have difficulty in understanding the image of women and their role in the society. As Fiorenza has said:

Christians, both women and men, consequently face a serious dilemma. On one hand, they seek to remain faithful to the life-giving truth of the Biblical revelation, and on the other hand, they seek to free themselves from all patriarchal traditions and sexist concepts that hinder their human and Christian liberation.²⁵

a. Patriarchal-Androcentric Traditions in the Bible:

In Hebrew literature there are two traditions about the nature of women. One is a positive image of woman as the equal of man. The second tradition is negative and describes woman as inferior to man.

In this section, the writer is going to discuss some patriarchal texts and androcentric interpretations of the Bible in order to demonstrate how a reading of the Bible from a feminist view could contribute to a better understanding of the Biblical message.

Israel, as a religious community, was constituted by

²⁵Elizabeth Schüssler Fiorenza, "Interpreting Patriarchal Tradition," in Russell, Liberating Word. 39

male-dominated families. In the Hebrew patriarchal society, women were totally dependent on their fathers and husbands. Numbers 30:2-12, for example, demonstrates the complete dependency and subordination of a daughter or a wife.²⁶ According to Lev. 21:7-11, daughters were less valued, because they would leave the family when they married. A daughter was the property of her father and could even be sold as a slave. "The root meaning of the Hebrew verb 'to marry a wife' is 'to become master' (ba 'al, cf. Deut. 21:13, 24:4)."²⁷ The wife's major role in life is to bear children, and her greatest honor is motherhood. According to Deut. 24:1-4, in Hebrew society, polygamy was accepted and legally recognized. However, a woman's sexual misbehavior was strictly punished. In Gen. 12:10-13:1, in order to save his own life, Abraham persuades his wife, Sarah, to pass as his sister in Egypt.²⁸

Elizabeth Schüssler Fiorenza spoke sharply in The Liberating Word, as follows:

Through the marriage metaphor, Israel's apostasy and idolatry become identified with the adultery, fornication, and whoredom of women. This theological language and imagery associates women not only with sexual misconduct but also with unfaithfulness and idolatry (Hos. 2:2-3). The theological image of Yahweh as the loving husband and Israel as the unfaithful wife has in the history of theology perpetuated the subordinate role of

²⁶Ibid., 41.

²⁷Fiorenza. 44.

²⁸Ibid., 44-45.

women and associated them with whoredom and adultery as well as with apostasy and idolatry.²⁹

The story of the prophet, Miriam, is a good example which can be interpreted as being andocentric. Originally, Miriam was an independent leader in Israel and was described as a sister of Aaron and Moses only in the later Old Testament traditions (cf. Numbers 26:50). The prophetic tradition knows Miriam as a leader of Israel during the exodus. She was equal to Moses and Aaron (Micah 6:4).³⁰

One can see, then, that many Old Testament texts exist which document the patriarchal and androcentric tradition. I realize, too, that new interpretations "can also liberate Biblical texts from an androcentric bias and misunderstanding by demonstrating that certain narratives indirectly protest against their patriarchal cultural values."³¹ Fiorenza stressed that, "Such a feminist reading might furthermore be able to recover traces of the lost "her story" of great women in the Old Testament."³²

A tendency also exists toward patriarchalization of the early church. "The pastoral epistles provide evidence that the Christian community and its offices were preceived and patterned after the patriarchal family structures of the time."³³ Fiorenza illustrates this:

²⁹Ibid., 47.

³⁰Ibid., 49-50.

³¹Ibid., 51-52.

³²Ibid.

³³Ibid., 54

Criteria for their election from the male members of the community were that they must be husbands of one wife and must have demonstrated their ability to rule the community by the proper ordering of their households and the successful upbringing of their children" (I Tim. 3:1-13; Titus 1:5-9).³⁴

In I Cor. 11:2-16 and 14:33-36, the androcentric emphasis of the Pauline tradition stresses the subordination of women. In these verses, "The theological justification of the patriarchalization of the Christian community"³⁵ are expressed. However, when we look at these verses carefully, Fiorenza notes that Paul was not concerned with the broad range of women's rights or the role of women in the church, but with their particular behavior in Christian worship in Corinth. Fiorenza says, "Paul does not deny that women can prophecy; he only demands that they should be appropriately dressed."³⁶ In regard to this debate, Fiorenza says:

Paul adduces different arguments that he derived from nature, custom, and Scripture. According to Paul, the order of creation is hierarchical: God-Christ-Man-Woman (I Cor. 11:3). The Corinthian women still live in this order of creation and they ought to behave accordingly (vs. 4-6). Verse 7 theologically justifies the inferiority and dependence of woman: Man is the image and glory of God, whereas woman is only the glory of man, a prolongation and manifestation of his authority and power. With his reference to Gen. 2:18-23 in vs. 8-9, Paul demonstrates that man is prior to woman in the order of creation. . .³⁷

In our previous discussion on women's images from the biblical perspective, it is a common agreement that the

³⁴Ibid.

³⁵Ibid., 55.

³⁶Ibid., 56.

³⁷Ibid., 56.

Hebrew and Christian Scriptures originated in a patriarchal society and perpetuated the androcentric traditions of their culture. Today, feminist analysts have uncovered the detrimental effects of these traditions on women's self-understanding and role in society and in the church.

Therefore, the interpretation and understanding of the androcentric traditions of the Bible become a major theological task for all Christians today. In order to accomplish this task, we have to take into account the methods of historical-critical scholarship.

For the interpretation of historical texts, we should have guidelines which enable us to approach the androcentric passages of the Bible.

Marianne Sawicki presents the following three important principles for interpretation of androcentric traditions of the Bible.

First, descriptive texts are to be distinguished from normative texts, and provisional norms from unconditional norms . . . The bulk of biblical texts which convey something about the status of the sexes are descriptive texts . . . The statements are of historical interest, but are not normative. They merely describe the way women were treated in a certain time and place among people whom the Bible admits were sinful people.

The second hermeneutical principle is that later texts can interpret and refine earlier ones. The entire New Testament reinterprets the Hebrew Scriptures. Paul's thought is seen to develop from his early epistles to his later ones, so that what he says in his later writings tells us how to understand his earlier material.

The third hermeneutical principle rests on the theological assumption that Jesus's attitude toward women is normative for the Christian. In Mt. 19:4-6 we find

that Jesus affirms the theological statements of equality made in Gen. 1 and 2.³⁸

Fiorenza also presents good insights and guidelines. Since the Biblical texts have their origin in a patriarchal culture:

- 1) historical texts have to be understood or evaluated in their historical setting, language, and form.
- 2) a careful analysis from a feminist perspective might unearth traces of a genuine "her-story" of women in the Bible.
- 3) it will be helpful to retell the androcentric Biblical stories from the women's point of view.
- 4) we have to be cautious in adopting standard interpretations of texts and to screen such interpretations for their androcentric or sexist presuppositions or prejudice.³⁹

Such interpretive guidelines should be used to evaluate and judge the patriarchal texts of the Bible. Today, in a post-patriarchal culture, a biblical interpretation has to maintain that the non-sexist traditions of the Bible present divine revelation or the Bible may become a tool for the oppression of women.

b. Positive images of women in the Old and New Testaments: In the previous section, I have suggested that the image of women in the Bible originated in a patriarchal society and has been perpetuated by the androcentric traditions of their culture. Joanna Dewey points out:

³⁸Sawicki, 46-47.

³⁹Fiorenza, 60-61.

Yet, if we read the Bible afresh, watching particularly for stories and teaching concerning women, we shall find stories in which women are portrayed very positively in their own right, and teachings that reflect the equality of women and men.⁴⁰

In this section, the writer will select a few passages from the Old and the New Testaments in which the Bible overcame its man-centered tradition and described a positive image of women. My purpose in doing so is to give examples of how to interpret Biblical passages from a feminist perspective.

Accounts of creation: Even though in Genesis the two creation accounts are different in language, style, date and traditions, their basic statements about women are essentially the same.

Marianne Sawicki has written:

The poetry of Gen. 1:27 suggests that the image of God is precisely the relatedness of humankind in its diversity. This text tells what it means to be a human being: to be human is to be godlike, to be sexually differentiated, and to be capable of prolonging creation itself.⁴¹

It tells us that without woman, man would not be the image of God. Without man, woman would not be the image of God, either. Accounts of the origin of sexual differentiation in Genesis, (Gen. 1:27, and 2:22-23), makes the point that God intended man and woman to be equal.

⁴⁰Joanna Dewey, "Images of Women," in Russell, Liberating Word, 62.

⁴¹Sawicki, 25.

Woman is, along with man, the direct and intentional creation of God and the crown of his creation. Man and woman were made for each other. Together they constitute humankind,⁴² which is in its full and essential nature bisexual.

Both sexes are created in a single act of the divine will. If there is to be man, there must be women along with men.

The equality of the sexes is to be presented as a clear message of the creation accounts. These accounts are inspired statements of God's intent concerning the sexes.⁴³

Especially, the Yahwistic(J) account of creation in Gen. 2-3 presents a significant message for us. Actually, God's creation remains incomplete until that Adam is finally found for whom the man has waited, namely woman, Eve. "With the creation of woman, man is finally his true self, a sexual and social being."⁴⁴ Women and men, who were created equal and interdependent, work out their identities and roles historically in mutual cooperation. Together they constitute humankind, which is, in its full and essential nature, bisexual.

In summary, the accounts of creation are egalitarian in their descriptions of human creation. God is described as creating humanity in its dual sexual form; there is no priority or inferiority expressed or implied.

⁴²Phyllis Bird, "Images of Women in the Old Testament," in Ruether, Religion and Sexism, 72.

⁴³Sawicki, 26.

⁴⁴Ibid.

On the whole, a crucial problem for us in this creation story, as we think about women, is the use of the word, "man;" God created man. The Hebrew word translated "persons," "humankind," or some other generic term, not "man" which may mean male and always carries a male image. Much difference could emerge in our understanding of personhood if in the creation story the word, Elohim, were used for the word, "God," and "persons" were used instead of "man"!

The creation story describes God as an inclusive being, and all persons as made in God's image. There are no inferior persons. Woman is portrayed as man, made in the image of God. Both are persons, and sex is secondary. The following selected passages will be helpful in showing both a variety of positive images of women and a variety of ways such passages have been overlooked.

The birth of Moses (Exodus 1:15 - 2:10): The Exodus event is a crucial one in understanding the faith of Israel. It is important to know that the Exodus account begins with the story of the birth of Moses, an instrument for God's redemption of Israel.

Joanna Dewey points out the role of women in this Moses story.⁴⁵ When the Hebrews lived as slaves in Egypt, the Pharaoh, the king of Egypt, came to fear their increase

⁴⁵Dewey, *ibid.*

in numbers, so he commanded the two Hebrew midwives to kill the baby boys. However, the two Hebrew midwives, Shiprah and Puah, were God-fearing and so did not obey Pharaoh. (vs. 17, 21). Pharaoh then issued a command to all of his people: "Take every new-born Hebrew boy and throw him into the Nile." At this point, the birth story of Moses gives us meaningful insight. A Hebrew woman bears a son. In an attempt to evade Pharaoh's command, she puts the baby in a basket made of reeds and put him in the water at the edge of the Nile to protect him. The baby is found by the daughter of Pharaoh, who disobeys her father, rescues the baby, names him Moses, has him nursed by his own mother, and then brings him up as her own son in Pharaoh's palace. The boy becomes the great leader who delivers his people. Biblical scholars generally ignore the very important role that women played. In the story of the midwives and the story of the women's rescue of the baby, the women took independent action and not as subordinates to men. It is significant to note that the midwives saved the Hebrew people by their disobedience. Pharaoh's daughter saved Moses through her action of disobedience. At this point, I agree with the following statement made by Joanna Dewey:

If God was later acting through Moses to deliver the people, then God first of all acted through these women to deliver the people. Women as well as men are God's agents of salvation and, in the story of the exodus, God's first agents.⁴⁶

⁴⁶Dewey, 65.

When we reread the stories of the midwives and the women concerned with the birth of Moses, we find that the women were the central characters of these stories, bringing about the deliverance of Israel. From this account, we can assume that women are fully human and that importance can, therefore, be attributed to their action. At this point, it is important to reread the story from the point of view of the women involved rather than that of the men.

Healing of the Syrophoenician woman's daughter (Mark 7:24-30): We are familiar with the story of the healing of the Syrophoenician woman's daughter. Jesus left and went away to Gentile country. He did not want anyone to know he was there, but he could not stay hidden. A gentile woman came to him and begged Jesus to drive the demon out of her daughter. Jesus said to her, "Let us first feed the children. It is not right to take the children's food and throw it to the dogs." She answered him, "Master, even the dogs under the table eat the children's leftovers!" Then Jesus said, "Because of that answer, go back home, where you'll find that the demon has gone out of your daughter!"⁴⁷ In this passage, the children referred to are the Jews, and the dogs are the Gentiles. The point of the story is that Jesus' earthly ministry was to the Jews, but it expanded, or laid

⁴⁷Mark 7:29.

the basis for expansion, to include Gentiles. We must pay attention to the role of the woman in the story. The story is a very unusual one; it is the woman who had the last word, not Jesus. Fiorenza shows a good insight on this passage:

Normally in the Gospel tradition someone (disciple, friend, enemy) presents Jesus with a statement or question, and Jesus comes back with a snappy answer. Here the pattern is reversed, so people have set out to explain why the woman should have had the last word, and why Jesus⁴⁸ changed his mind and heeded the woman's request.

Generally speaking, faith is an element in miracle stories (Mark 2:3-5, Mark 9:23, Matt. 15:28). However, the element of faith is not present in this story. One should note that "word" is frequently used in Mark in an absolute sense meaning "gospel" or "teaching of Jesus." It is often used, also, in the sense we have here, meaning "saying." So the woman's words are what convinced Jesus to change his mind. The point is that the woman was right - the dogs, at least, got the crumbs. As a result of arguing back and being correct, the woman got what she wanted: her daughter was cured.

Fundamentally, this story gives us two teachings: First, the woman, by aggressive use of her intellect, got what she wanted. Second, we are warned not to be blinded by our own inherited conditioning into interpreting Bible passages in a manner denigrating to women. "Many passages in the Bible are indeed sexist, but this one is not, and if we

⁴⁸Russell, Liberating Word, 70.

read the Bible with fresh eyes, we will find other passages that are not."⁴⁹ We need to understand that "the point of the story itself remains that Jesus' earthly mission was to the Jews, although the grounds for expansion to a Gentile mission was there."⁵⁰ This point could have been made by a man or Jesus himself, but the point was made by the woman.

Many other stories in the Gospel tradition show Jesus' lack of discrimination against women: for example, the healing of both men and women (e.g., Luke 7:2-12; 13:10-16), the story of Jesus and the Samaritan woman in the Gospel of John (John 4:4-42), and in the Gospel of Luke (Luke 7:36-50), the story in which Jesus permits a prostitute to anoint him and compares her behavior favorably with that of his host, a righteous Pharisee.

A puzzling story of Jesus and women is found in Mark 3:31-35, Matt. 12:46-50, Luke 8:19-21. When Jesus' mother and brothers arrived, and a crowd was sitting around Jesus, and they said to Jesus, "Look, your mother and your brothers and sisters are outside. They want you." Jesus answered, "Who is my mother? Who are my brothers?" Jesus did not treat women as inferior or unclean beings.

It is important to note that, in defining his true relatives as those who do the will of God, Jesus includes "sister" and "mother" - that is, women - equally with

⁴⁹Ibid., 72.

⁵⁰Ibid.

"brother" - men.

In the Judaism of that time, Jesus' behavior is in stark contrast with the thought that women were decidedly inferior to men. Jesus openly taught women along with men (Luke 10:38-42). Jesus takes it for granted that women, equally with men, can do the will of God, and thereby be his true kindred. In this regard, I completely agree with the following statements:

In the Old Testament Law, the only area in which a woman is regarded as the equal of a man, and accorded equal honor, is in her role as mother or parent. In Jesus's teaching, the biological role of mother does not in itself give a woman status or honor. What is important for any woman, as for any man, is to do the will of God, and in so doing, she, like her brother, is a true relative of Jesus.⁵¹

Jesus' egalitarian perceptions of women: In summarizing this section, we can say that Jesus stood very much in the Jewish and Rabbinic tradition of his day, but in matters of attitude toward women, Jesus was very different from his peers. Jesus' very first miracle, according to the Gospel of John, was performed in order that the celebration could continue when a man and woman were united in marriage (John 2:1-11). One of the last things Jesus did, before he died, when he was on the cross, was to urge his mother (a favorite woman) and John (favorite man) to see each other in a new relation-

⁵¹Ibid., 75.

ship (John 19:26b-27a). According to John's Gospel, both at the beginning and the end and throughout Jesus' ministry, he is making this point: There are to be no more barriers between men and women. He showed us a way to love each other, shedding male and female roles that are restricting at best and damaging at worst; he affirms both women and men as spiritual leaders responding directly to God; he gives both men and women responsibility for their own sexual activities. Leonard Swidler wrote:

Jesus took an egalitarian, feminist position on women. He was not a social activist organizer like Saul Alinsky. He was not like Betty Friedan, the founder of the National Organization for Women, Jesus was much more personalist in his approach. . . The positive attitude of Jesus toward women clearly affected the early followers of Jesus, though patriarchal social structures by no means immediately all fell away. Nevertheless, women did play leading roles in the earliest Christian communities, from Lydia, the first European convert, the the various women⁵² evangelists, deacons, and rulers, to the apostle Junia.

Unfortunately, Jesus' egalitarian perceptions of women were all reversed by the early Christian church. Apparently the rigid patriarchal system was so pervasive in the lives of the majority of Christians that they automatically gravitated toward the most restrictive, subordinationist passages of the New Testament, especially the Deutero-Pauline materials and the other later New Testament writings. Even though some passages in Paul's later letters have been used

⁵² Leonard Swidler, Biblical Affirmations of Woman (Philadelphia: Westminster Press, 1979) 352-353.

and still are being used to justify the inferior position of women in society and in the church, Paul, in the passage of Galatians 3:27-28, has also provided a basic theological statement of the equality of women and men. The statement itself is straightforward:

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.⁵³

For those who are baptized - that is, those in the church - the old grounds for discrimination and oppression, which have found their justification in Old Testament law and in the culture of Paul's time, are no longer valid. The Jew is not superior to the Greek. The free man is no longer superior to the slave. And man is no longer superior to woman. Actually, the coming of Christ rules out the need for religious, economic and sexually designated subordinating roles. At this point, I completely agree with the challenging statements made by Fiorenza:

If the interpretation of Paul's theological proclamation in Gal. 3:27-28 is as clear-cut as we have described, and it is, how can scholars and preachers and many churchmen continue to cite the Biblical authority of Paul to justify the inferior position of women in society and in the church?⁵⁴

I think the answer lies in the human tendency to emphasize material that supports its own biases and to overlook or ignore contrary material. Our responsibility is to work

⁵³Galatians 3:27-28.

⁵⁴Russell, Liberating Word, 76.

out the formal theological justification of the equality of women and men in the church, a principle lived by Jesus and formulated by Paul. Therefore, in order to formulate biblical foundations of feminist theology, it is important to have a new insight in reading the Bible.

3. Liberating the Word from the feminist perspectives

In order to liberate the Word from feminist perspectives, the writer wishes to make practical suggestions related to biblical interpretations for conscientizing education for women.

We cannot simply read through the eyes of two thousand years of Christian and androcentric interpretation. We should read freshly and with an open mind as we would read a story. We no longer live in the same worlds in which the writers of the Bible did. Therefore, it is helpful to use different translations of the Bible so that we are not lulled by familiar words. We should look at a variety of interpretations through standard commentaries.

We should know the background or context of a passage such as knowledge of social and cultural environment. Especially, we should know the role or status of women in the times in which the Bible was written.

Whenever there is a woman in a biblical passage, always reread the story from the viewpoint of the woman. Identify yourself with that woman and read again with yourself as

the central character.

Since living language changes as a reflection of changing human experience and consciousness, we must be concerned with whether the language we use is an authentic expression of that human experience. We need to make changes in language as an attempt to implement the gospel mandate of full equality for all human beings, men and women. New experiences of an inclusive church can lead to more inclusive language in worship, study, and daily life. In adjusting language in reference to God and persons, our church needs some guidelines for non-sexist language by eliminating the generic usage of male terms. A few of the suggestions made are the following:

1. Names and images of God: God is neither male nor female, but Spirit. Therefore, it is a mistake to speak of God in the third-person pronouns. "Father" is the name which Jesus chose to express the character of God's relationship to him and to us. In our Christian prayer, we have used the term ever since. However, the qualities which Father connotes are love, the giving of life and continued care. In order to embody these qualities, other human relationships can be used as analogues to enrich the idea of the fatherhood of God such as God cares for us like a mother or like a big sister. Since the Bible gives us both masculine and feminine metaphors, masculine images of God (father, King, bridegroom

of Israel) should always be balanced with feminine images. Marianne Sawicki presents some images of Yahweh which correlate with women's experience in Israel:⁵⁵

Yahweh is like a woman giving birth

- Is. 42:14b - Yahweh groans like a woman giving birth.
- Is. 66:9 - Yahweh identifies with Zion in labor.
- Num. 11:12 - Moses implies that Yahweh conceived and bore the people of Israel.

Yahweh is like a nursing mother

- Num. 11:12 - Moses implies that Yahweh should be the one to nurse Israel at the breast.
- Is. 49:15 - Yahweh compares her love for Israel to the love of a nursing mother for her baby.

Yahweh is like a mother tending a small child

- Hos. 11:1, 3-4 - Yahweh teaches Ephraim to walk and feeds the Israelites.
- Is. 66:13 - Yahweh will comfort you like a mother.

Yahweh does the customary "women's work" of putting food and water on the table

- Ex. 16:11-16 - Yahweh provides meat and bread.
- Num. 11:31-32 - Yahweh sends quail in the wilderness.
- Dt. 32:13-14 - Yahweh feeds the people honey, oil, butter, milk, wheat, wine.
- Ps. 36:9 - Yahweh makes a feast.
- Ps. 81:11-17 - Yahweh fills hungry mouths with wheat and honey.
- Ex. 17:1-6, Num. 20:2-11 - Yahweh provides water from the rock.

2. Inclusive language in reference to persons: We should eliminate sexist attitudes from our portrayals of human beings. Christians today should not be called simply "sons of God." When speaking of a community of men and women, it is appropriate to say "children of God" or "sons and daughters of God." We can also use inclusive terminology for

⁵⁵Sawicki, 21-22.

occupational groupings. For instance: "chairperson," not "chairman"; "Clergypersons," not "Clergymen."

3. Biblical interpretation in the light of a change of consciousness: Changes in language constantly interact with our faith and actions in Christian communities. In examining this question of changing language, note the story of the way interpretation and language changed as a result of the resurrection. This story appears in Luke 24:13-35. The process of resurrection hermeneutics in this passage provides us a clue to the method of conscientizing education. Letty Russell presents this resurrection hermeneutics as follows:

Luke 24:13-35 describes a dialogue in which the risen Christ not only interprets the Scriptures so that the disciples may understand the meaning of his life, death, and resurrection, but also acts out his word so that their eyes are opened to see what he has been saying (v. 31). This account has significant clues for the ways in which the story of God's actions comes alive in the hearts and actions of Christ's followers. The interpretation takes place along the road - in the midst of daily actions, not just in worship or in scholars' studies. It also happens in the context of human community - as Jesus and the disciples are talking and discussing together. Christ speaks to us in and through our willingness to wrestle together with the texts. The climax of the story is a self-revealing event in which Christ makes himself known in the breaking of bread so that the disciples receive "eyes of faith" to see the reality of their living Lord. The result is an act of witness as the disciples run to share the good news with others.⁵⁶

In summary, resurrection hermeneutics emphasize both interpreting the scriptures and acting out the word for the sake of consciousness raising among the followers of Christ.

⁵⁶Russell, Liberating Word, 83-84.

Resurrection hermeneutics implies that "meeting God in Jesus Christ through daily actions and discussions together so that our hearts, minds, actions - and even our language - are changed."⁵⁷

For conscientizing education, based on the process of resurrection hermeneutics, the following issues could be discussed at group Bible studies: 1) In what sense can a Biblical text be said to portray women in a positive light? 2) How do you react to the assertion that passages which contradict patriarchal assumptions about women are closer to the Biblical motif of God's concern for the oppressed and outsiders? 3) Select your favorite Biblical passage about a woman and about a man. Reflect with one another about what you see in the role of these people. 4) Study a Bible story from the perspective of a woman by placing yourself in the role of the woman in the story. Then act out the story through role-playing and then discuss what you discover and whether this changes your angle of vision.

⁵⁷Ibid., 84.

CHAPTER III

WOMEN'S LIBERATION FROM THE KOREAN CONTEXT

In this chapter, the writer will focus on women's liberation from the Korean perspective - the oriental context - which is different from western thought. Many western people think that oriental women are discriminated against by men. The answer is, "Yes," and "no." The term must be clarified. Five kinds of human relationships exist in Confucianism: loyalty between king and subjects, distinction between husband and wife, order between the old and the young, faithfulness between friends, and filial respect between father and son. In the relationships between different sexes, the husband's position must be separated from that of his wife. We can find neither "demonization" nor "sanctification" of women in oriental society. Rather, oriental thought has emphasized the greater multiplicity in unity between male and female.

In Tao Te Ching, chapter 11,

Thirty spokes are joined at the hub. From their non-being arises the function of the wheel. Lumps of clay are shaped into a vessel. From their non-being arises the function of the vessel. Doors and windows are constructed together to make a chamber. From their non-being arises the function of the chamber. Therefore, as individual beings, these things are useful materials. Constructed together in their non-being, they give rise to function.¹

¹Chang Chung-Yuan, Tao: A New Way of Thinking, A Translation of the Tao Te Ching (New York: Harper & Row, 1975) 30.

In this teaching, each component of the universe, as of the wheel, is essential to the support of the others; the overall function is defined in terms of the whole. According to Lao Tzu's teaching, the focus of attention is extended from the ego-self to the shared self. The goals are achieved, not by masculine aggression, but by feminine receptivity. Therefore, feminine knowledge can be the power to achieve the common goal of perfection.

In this chapter, the major discussion will be on the following topics: 1) The status and role of Korean women in Korean society; 2) Major problems encountered by unliberated Korean women; 3) New directions and tasks for Korean women's liberation movement.

A. STATUS OF WOMEN IN TRADITIONAL KOREAN SOCIETY

The history of Korean women is only a part of the nation's cultural evolution. In order to comprehend the changes in the status and role of women, one must begin with some general historical background. The writer intends to deal with three major historical periods: 1) United Kingdom of Silla (800-1000 A.D.), 2) Yi Dynasty (1400-1850 A.D.), 3) Opening of Korea (1869-1945).

1. The culture of Unified Silla and Korean women

From the middle of the seventh century, Silla con-

trolled about two-thirds of the Korean peninsula. Later Silla became the sole ruler in 676 after the fall of Koguryo. By the end of the seventh century, Korea was essentially the same country as it is today - linguistically, culturally, and geographically. After achieving unification, Silla succeeded in establishing political stability and peace. The development of Sillan culture laid the groundwork for a long-lasting national culture. The absorption and integration of Buddhism into Korean culture took place over an extended period of time.

Since Silla had a unique status system, "the position of a woman, on the whole, depended on the status of her father, husband, or son."² Silla women had more legal rights and a relatively high status compared to the women in the Yi Dynasty. Of course, this did not mean that women had equal opportunity in every aspect of life as men. It means that women were accepted as full members of society. For instance, women, married as well as unmarried, participated fully in the agricultural work of their village. Women also paid taxes. Therefore, "the census of female populations and their work duties were carefully recorded in the official registers."³ Accepting women as independent social beings in

²Kim, Yung Chung, Women of Korea (Seoul: Ewha Woman's University Press, 1976) 37.

³Ibid., 38.

Silla probably originated in its tribal era. While the man dominated in public affairs, the woman took full responsibility in the family. The wife was responsible for the education of the children, especially girls, up to the age of marriage.

Inasmuch as her activities and responsibilities were confined to the home, the Yangban woman (nobility class) had little chance to participate in social affairs. She exercised some authority in the home, but her social participation was out of the question. She could obtain social recognition, but only in her capacity as the wife of a prominent man or mother of a successful son. "In many of the Silla historical documents the names of a king's consort and his mother were recorded along with their family background."⁴

Silla eagerly synthesized and developed a Buddhist culture of its own. Many great monks appeared during this period, later part of the seventh century. Wonhyo became the avowed ideal of Korean Buddhism throughout the traditional period. He elaborated all important aspects of the Buddhism of his time in some 240 volumes. His main thoughts are as follows:

The truth, as he saw it in Buddhism, was not the happiness in the next world but the happiness in this world. Refusing to draw a line between the sacred and the secular, between prayer in the temples and sinning with people in the taverns, he asserted that a religion

⁴Ibid., 39.

without a strong hold on reality lacked the vitality essential for its survival.⁵

By the influences of Buddhism, "Women enjoyed relatively equal opportunity with men in Buddhist practices from the time of Buddhism's introduction to Korea."⁶ For women believers, there were several ways of serving Buddha. One way was to become nuns, which involved shaving their heads. Another kind of service was manual labor. Many women participated in the building of temples, both through labor and through offering their donations. When ceremonies were performed at Buddhist temples, women sang and danced in a mood of great festivity. These occasions provided an important recreation for women. "There is also reference to considerable free association between men and women during the Three Kingdoms and part of Unified Silla."⁷

There is a well-known true story telling how Silla unified the country. Two youth groups were organized; one, a male group (Wha Rang Do), the other, a female group (Won Wha). The two groups got along well together and became tremendously powerful. They believed that this power could unify Korea. The combination of male and female was the ideal force. Such an ideal spirit could not exist long because of the Confucian influence introduced later.

⁵Ibid., 19.

⁶Ibid., 38.

⁷Ibid., 40.

2. Yi Dynasty period and Korean women

The Koryo dynasty had come to rely heavily on the Mongols and could not long survive the Mongol collapse in the middle of the 14th century. Yi Song-gye assumed complete control of the government. This Yi dynasty remained in power for 518 years from 1392 to 1910. Major reform policies were effected by the new dynasty. Kim Yung-Chung has summarized the progress as follows:

The fifteenth century was one of the greatest periods of scholarship and literary activity in Korean history. Important work was done on encyclopedias, geographies, commentaries on the Confucian classics, and law . . . During the fifteenth century eight large-scale printing projects in movable type were undertaken by the government to make⁸ Confucian texts more widely available to the scholars.

The anti-Buddhist movement, initiated in the late Koryo period, was carried into the Yi dynasty. In the period from 1486 to 1636, Confucianism was more firmly entrenched. During the Yi dynasty, women's behavior had reached a moral low by Confucian standards.

Some people have argued that the early Yi administrators should give serious attention to women's roles because of the "loose morals" of the Koryo women. Criticism of women's conduct is found in the counsel of a government official in the first year of the Yi dynasty. From 1392 to 1485 the Yi government particularly encouraged women to

⁸Ibid., 82.

achieve Confucian virtues. Such efforts were well demonstrated by the publication of "the three principles of virtuous conduct."⁹

To be a woman of true Confucian virtue, a widow must never remarry, even if she were very young. Special recognition was awarded to widows who maintained life-long chastity. Those who remarried were punished by having their offspring barred from government service and, thus, from respectable society. Furthermore, systematic control and subjugation of women started with the promulgation of Kyongguk taejon¹⁰ in 1485.

Until the early period of the Yi Dynasty, women enjoyed outdoor games, but Yi rulers prohibited them in the name of public order. If a woman wanted to participate in any social activities, she had to get permission, either from her husband or from the head of her family. "Such restrictions on women's social activities in the Yi dynasty were an unavoidable and necessary precondition for establishing a new family order based on Confucian value."¹¹ It is also interesting to know the following: "The rulers of the new Dynasty were convinced that the disorder in the Koryo Dynasty

⁹Three principles of virtuous conduct means: Loyalty to the crown; filial piety; and chastity.

¹⁰This newly compiled "Great Codes of Law" was a collection of customary laws which, in effect, restricted the development of Korean society.

¹¹Kim, 84.

was due in part to women's frequent social activities."¹²

Considering such social conditions, it was not surprising that women's social life in the Yi dynasty was limited to special groups and occasions such as New Year festival, the Full Moon festival, and birthdays."¹³

Women did not have names. They were identified by their position relative to men.

Before marriage she was so-and-so's daughter, after marriage, so-and-so's wife, and in her old age, so-and-so's mother. When she was married, only the name of her original family was entered in the husband's family registry.¹⁴

Furthermore, a woman's subordinate status was evident in her marriage arrangement. She was given no voice in the selection of her future mate; marriage was entirely arranged by the parents. A better understanding of the relationship between man and woman in the Yi dynasty is communicated by the language:

One of the words for wife was "anae," inside person, which means that she was expected¹⁵ to remain within the confines of the family compound.

Woman's seclusion is evident in the design and structure of the houses:

A gentleman's large house was divided into two main sections, demarcated by a middle wall. The outer part is called the "sarang ch'ae." It was reserved for the men and used as a reception area. It was approached from the outside, through the main gate, without going near

¹²Ibid., 84-85.

¹³Ibid., 85.

¹⁴Ibid., 85-86.

¹⁵Ibid.

the inner part, the an ch'ae which was occupied by the female members of the household. The women spent most of their time in the an ch'ae, managing household affairs. It was improper for male or female members to enter the others' section of the house, except on invitation by, or in the company of, the master of the house. A husband and wife stayed separate most of the time, even in one house.¹⁶

Family life was complicated by the members of several generations living under the same roof. All of them had to be provided with food, clothing, and shelter.

In traditional Korean society, seven legitimate grounds were given for divorcing a wife; "If the woman (1) was rebellious toward her parents-in-law, (2) failed to produce a son, (3) was unfaithful to her husband, (4) showed jealousy, (5) had an incurable disease, (6) was given to talebearing and pernicious talk, or (7) was found to be a thief."¹⁷

Throughout the Yi dynasty, divorce was limited. It was supposed to be obtainable when the reasons were legally approved. The initiative for a divorce generally came from the husband, the husband's father, or whoever was at the head of the family. The seven evils for the expulsion of wives and the rule of the three-fold obedience¹⁸ have come to denote the cruelty of the male-dominated Confucian society.

¹⁶Ibid.

¹⁷Byong Su Lee, Ch'oo-senne Kongingho (The Marriage and Divorce Laws of Korea) (Tokyo: Syopung Kwan, 1966) 50-51.

¹⁸Three obediences means 1) Before marriage, to obey the father 2) After marriage, to obey the husband, 3) In event of the husband's death to obey her son.

Furthermore, women were not only generally denied the benefits of formal education, but also were discouraged from developing any natural ability or talent which might be useful in a career outside the home. "A woman's lack of talent is in itself a virtue," and "If a hen crows, the household crumbles," were frequently used proverbs to check any worldly ambitions of a woman. The result was a general lack of professional skills among women.

We have to mention one more example. Widowhood created a totally different status in a woman's life, as compared to a man's life as a widower. Even though there were no legal prohibitions on remarriage in the case of a husband's death, the custom, under the patriarchal system of Korea, was that a widow must remain faithful to one husband and not remarry if he died. Faithfulness of a wife to one husband was so strong a social custom that the mere touching of hands could cause a woman to believe herself unfaithful. Young widows of "yangban" families (ruling class) often chose death by hanging rather than living as widows. Thus, they were considered by society as "Yollyo" - the special ranks of women who faithfully follow their husbands into death. If a widow should remarry, she would be considered guilty of an unfilial act against her husband's family.

The people during the Yi dynasty had practical reasons to prefer male children to female. Confucianism stressed filial piety, and the duties of the first son were to care

for his parents in their old age and to observe memorial rites for them after their deaths. The law imposed the succession of the family line upon the first son, and women were not allowed to assume such duties. Thus, each family had to have at least one son. If the family had none, one had to be adopted from among the male children of the same clan.

Historically, during the Yi dynasty, the feudalistic Confucian influence made a tremendous mark on Korean culture. This had the effect of degrading women's status in traditional Korean society. Even though Confucius had little to say about women, what he did say was decisive and far-reaching in its effect. In their book, David and Vera Mace noted:

Confucius based his whole teaching about human society upon the patriarchal family, ancestor worship, and the duty of filial piety. The function of the woman within this system was simple and clear. It could be summed up in one four-letter word "obey." Woman is a creature born to obedience.¹⁹

We have seen a general picture of women's status in Korea. Even though Korean women of the Yi dynasty suffered discriminations, they were not totally deprived of legal safeguards.

Surprisingly enough, according to the stipulations in the Kyong-Guk Taejon, (Great codes of Law) male and female offspring were both entitled to inherit the father's property. Although there were certain discrepancies in law and in practice, it is important to note that an equal right to property inheritance was recognized by the law as it was during the Koryo period.²⁰

¹⁹David and Vera Mace, Marriage (Garden City:Doubleday,1959)67.

²⁰Kim, 101.

During the Yi dynasty, all legal codes which were influenced by Confucianism, brought segregation of women in various ways. However, those legal codes did not degrade the woman to the status of a lower position, as that of being owned by her husband. Rather, women kept strong positions in household affairs. When the system broke down after the liberation from Japanese rule, the status of women was raised quickly. This means that originally, women were understood as persons equal to men. However, unfortunately, all legal codes which were influenced by Confucianism restricted the functions of women. At this point, in order to establish a theoretical foundation for Korean women's liberation, we need special research on it, comparing oriental and western thought. The writer will discuss this issue later in this chapter.

3. The Period of the Opening of modern Korea (1860-1945)

The flow of western forces into the orient, which started in the middle of the 19th century, shocked the Asian countries which had been closed to the west. With the temporary downfall of the Taewongun, Korea faced changes in her domestic life as well as in her international politics. Internally, a modernization program was undertaken by young, liberal-minded intellectuals.

The socio-political developments in modern Korea were dominated by the trends of what is known as the Enlightenment

era. During the two decades following the opening of Korea, the influx of scientific knowledge and technology were bound to help change the economic and social life of the people. During the closing years of the 19th century, new voices were heard advocating the improvement of women's status. A frontal criticism of the traditional ideas of women began with the Tong-hak (Eastern Learning) Movement. This movement was begun in the 1860s by Ch'oe Cheu, a Korean scholar who attempted to combine certain features of Roman Catholicism with the native Korean religions. This movement can be summarized as follows:

The most significant aspect of the Tong-hak movement is found in its petition of human rights, which may be classified as the claims of (1) human integrity, (2) elevation of the farmer's status in society, (3) demo-²¹lition of class society, and (4) equality of the sexes.

The fourth claim began to raise social consciousness of the status of women. This is remembered as a very important turning point. Leaders of the movement continued their efforts to awaken the awareness of Korean women through educational activities. For example, by taking charge of the Tonghak Girls' School in 1909, they made an important contribution to the development of women's education.

One of the reform proposals addressed itself to the status of women: permission for widows to remarry. As dependents in the male-centered families, widows could

²¹Soon Man Rhim, "The Status of Women in Traditional Korean Society," in Harold Hakwon Sunoo and Dong Soo Kim (eds.) Korean Women, (Montclair, NJ: Association of Korean Scholars, 1978) 25.

not conceive of liberation from the home."²²
 Even though the Tonghak movement and Christianity were widespread, women's reaction was slow and passive.

Regarding the enlightenment or awakening, we must make certain clarifications for better understanding of the movement. "The concept of the enlightenment of Korean women was different from that of the twentieth century women of western society who had fought for suffrage."²³ It is important to know that western thoughts and influences were interpreted by Korean women in a modified way. The major goal of the enlightenment or awakening of women in the early 1900's was:

. . . to foster talents and improve the way of living in order to strengthen the country. Women must be educated like men and break with old customs while adapting to foreign civilizations. The ultimate goal was to re-establish an independent country recognized in international society. The concept of the equality of men and women or the liberation of women was not based on individualism, on winning individual rights and freedom. Rather, independence, the development of the nation,²⁴ and national community integration were the main goals.

Some essays on female freedom²⁵ pointed out the right of women to be free as human beings. The spirit of the new era, however, did not initially open the world to Korean women. In general,

Women considered the enlightenment era as a remote hope which had nothing to do with them. Some rejected

²²Kim, 244. ²³Ibid., 245. ²⁴Ibid.

²⁵There were several journals and magazines which dealt with women's liberation movement such as educational journal, Yoja chinam (Women's guide), Choson Puin-hoe, published by Women's Society for Charity, and Tongmip Sinmun (Independence Newspaper) edited by So Chae-Pil.

these dangerous influences and sought stability in the shadows of their quarters. To be sure, women's consciousness was aroused when a variety of forces began to be concentrated in the late 1890's.²⁶

Another influence in the elevation of women's status in Korea was the Independence Club, which was organized in 1896 by a group of progressive leaders.²⁷ In the political reform organization, the problem of the status of women was actively debated. For example, The Independent, the first vernacular newspaper, editorialized on April 21, 1896:

Korean women live a pitiful life. We appeal to the Korean people in behalf of these depressed women. Despite the fact that the woman's life is never inferior to man's life, women have been mistreated by men. It is due to the fact that men are still unenlightened. Instead of becoming reasonable and humane, men try to use only their brawn to oppress women. How barbarous they are! But as the Korean women become educated and well informed, they will come to realize the equality of the sexes and will know how to handle unreasonable men. In view of these facts, we call on the Korean women to be educated so as to become superior to men intellectually and morally, and to claim the rights of women.²⁸

In September of the same year, The Independent again urged the government to give women opportunities equal to men in receiving education. It stated: "If the government would establish a school for boys, it is only fair to do the same for girls."²⁹

²⁶Kim, 246.

²⁷The three main leaders were Wo Chae-Pil, Yoon Chi-Ho, and Yi Sang-Jae.

²⁸Rhim, 26-27.

²⁹Ibid.

A further influence on the elevation of Korean women was Catholic and Protestant Christianity. The Korean Catholic Church began to spread among the Yangban (Upper class people) and also among the people of lower social levels. Catholicism helped break down class barriers, and eventually the barrier between the sexes. Catholic believers taught that men and women could gather together in order to worship God.

The circumstances under which Protestantism was introduced were different in several respects from those of Catholicism. The Protestants attempted to spread the gospel indirectly through free medical care and educational enterprises. Toward the end of the 19th century, the opportunity for education was given to women and girls through the first Protestant Christian missions in Korea. Until that time, Confucian traditions had kept women within the bounds of the walls of their homes. In 1886, the beginning of women's education was started by Mrs. Mary Scranton, a missionary of the Methodist Episcopal Church, at Ewha, with one student. From this small beginning, in less than 20 years, ten other Christian schools for girls were founded by 1904. Korean women were enlightened not only through these schools, but also through the educational programs of these first Christian missions. Regarding the far-reaching effects of the church educational programs, Dr. Helen Kim, a prominent Christian educator, observed;

They helped to wipe out illiteracy by teaching women to read the Bible and to sing the hymns. Ideas such as democracy and world brotherhood were introduced to the rank and file of the people through Christian churches. Wiping out superstition, bringing about social class consciousness, and contributing to the women's own discovery of themselves as well as to the raising of their status are contributions brought about by these pioneer Christian missions.³⁰

However, the gospel could hardly change the religious and cultural consciousness of Korean women. As in the case of other foreign religions, Christianity was accepted as a religion for practical benefits. For some, worship and prayer in the Christian church were understood as shamanistic rites, and the preacher's home visits and prayer as the function of the shaman. Unfortunately, the idea that "just to believe solves all" misguided Koreans. Conservative Christianity was somewhat similar to the conservative elements of shamanism. Professor Dong-Sik Yu commented that "The authority of the Bible and God's word were believed to be endowed with magical power."³¹ It is true that "conservatism was the main element that made Korean Christianity persist in its fundamentalism and that fostered future reactionary attitudes toward feminist rights."³²

The following argument in Korean church history pre-

³⁰Helen Kim, The Role of Women in the Next Half Century (Seoul: Ewha Women's University, 1968) 23.

³¹Dong-sik Yu, Han'guk chong gyo wa Kidokkyo (Korean religion and Christianity) (Seoul: Christian Literature Society, 1972) 37-39.

³²Kim. Women of Korea, 208.

sents a key issue of women's liberation in the 1930's as well as at the present:

Chun-bae Kim wrote in his church journal, Kidok Sinbo, under the title "A Word to the Presbyterian Synod": It is simply the custom of one local church of 2,000 years ago, not an ever-unchanging truth, to command women not to open their mouths and never to teach. The writing not only advocated the expansion of women's rights within the church but also raised the question as to the authority of the Bible on such matters . . . His editorial brought to suit. The meeting voted that Pak Hyong-yong, a professor at Pyongyang Theological Seminary, wrote a refutation of it. Pak's argument reaffirmed the conservative fundamentalistic faith in the authority of the Bible, saying "the command not to permit to women the administrative rights of the church does not only signify the lessons and custom of a local church of 2,000 years ago but the everlasting truth. . ."³³

Based on such a conservative theological position, a common understanding even today is that women are not fit for such church leadership in ministry or session. Also, a woman should not preach at the worship service when men are present. Even today, this assertion dominates the conservative group of the Presbyterian church. As a result, the proposal to bestow on women the eldership or ministership has not yet passed in the Annual Conference, whereas the Korean Methodist Church approved both eldership and ministership of women in the 1930's.

At any rate, the Gospel has been a large factor in liberating women in Korea. Practically, the propagation of Christianity successfully brought about some changes in attitudes and relationships between men and women. The gradual

³³Ibid., 210.

change in attitude took place side by side with the advancement of women's social status. Promoted by the church, the idea of equality between husband and wife gradually became accepted and practiced in Christian homes.³⁴ This change formed one of the most important elements in the general cultural transformation in modern Korea. However, Christianity did not become an official state ideology. Nor can one claim that it permeated the consciousness of most Koreans. Korean Christianity had its own role to play. One of the most important was in the education of women.

Under the Japanese occupation (1910-1945), it was the policy of the Japanese government not to encourage women to receive higher education. There was no women's college or university established by the government. Higher education for women was provided solely by private institutions such as Ewha Women's University. Many Korean women were educated through various educational institutes for their own fulfillment as well as for nation-building during the Japanese rule.

After the outbreak of the Pacific War in 1941, the colonial policy of Japan exploited the Koreans more than ever through military draft and forced labor. Women, too, were either sent to factories or forced labor. Under the Japanese rule, Korean women had to suffer doubly in serving men

³⁴Charles Allen Clark, The Korean Church and the Nevius Methods (New York: Revell, 1930) 234.

generally and also the Japanese oppressors.

Until the Japanese surrender in Korea on August 15, 1945, Korean women had their humanity exploited and dehumanized for too long in traditional Korean society. However, since the liberation from Japanese rule in 1945, the status of Korean women has been greatly improved in the process of modernization and industrialization. Women have exercised their right to vote, and the doors to higher education and employment have been opened. For further research on Korean women's liberation, the following question must be answered: "How can Korean women's status and roles be improved still more than it was in the liberation from Japan's domination in 1945?"

B. MAJOR PROBLEMS OF UNLIBERATED STATUS OF KOREAN WOMEN

According to the writer's understanding, two streams exist in the feminist movement in Korea at the present time. The first group can be termed the liberal feminists whose priority is not so much that of helping the women cast away the yoke of male domination. This group fears that any abrupt shift one way or the other is bound to upset the social order. There are many organizations or clubs which promote women's needs and interests such as learning flower arrangement, art, reading, or professional skills, etc. In a sense, these activities are operated mainly by upper middle class families.

The second group consists of what can be termed the radical feminists who are seeking radical change and feminist revolution by pointing out the structural vices inherent in the patriarchal society.

Besides these two streams, the most vocal and dominant group is the silent majority, who advocate that Korean women should be kept in the traditional setting. The writer's main concern for the liberation of Korean women is focused on the silent majority group, those who are not highly educated.

1. The status of women in terms of social consciousness.

According to a survey, in 1973, of the Research Institute of Behavioral Science in Seoul, Korea,³⁵ 53 percent of all pregnant Korean women said that they would continue to try to get a son, even after four or five daughters. What does this mean?

There are two psychological reasons. a) a mother does not want to have a daughter to whom the heritage of suffering and insult will be transferred. b) A mother₃₆ deserves human treatment only when she bears a son.

This indicates that many Korean women are still deeply dominated by patriarchal traditions, even though they are emanci-

³⁵Research Institute of Behavioral Science in Seoul, "Man and Woman," Cho Sun Daily News Paper (June 21, 1973)

³⁶Son Dug Soo, "The Status of Korean women from the perspective of the Women's emancipation movement," in Sunco and Kim, 276-277.

pated from much of the traditional discrimination against women.

For an ideal woman, the supplementary role as housewife and the womanly character of amiability, obedience and tameness are more emphasized than activity or creativity. There is a strong subconsciousness among the silent majority group that the good housewife must take care of the household so that her husband can be absorbed in his profession. Furthermore, the ideal women's image, "the wise mother and good wife," is admired not only in textbooks but also in social norms and institutions. A prize for a loyal woman, a prize for a great mother, and a prize for a good housewife, are annually awarded by the government and some women's organizations. At this point, when we talk about the liberation of Korean women, it is difficult to neglect the traditional image of the wise mother and good wife, which is different from that found in many western countries. However, we should remember that the idea of the wise mother and good wife was already criticized in the 1920's by enlightened women in Korea as a picture of the slavery into which the three traditional virtues of women - obedient wife, self-sacrificing mother, and submissive female - have been combined. The restricted role of women as homemakers led to a lack of social consciousness and a narrowly maternal image.³⁷ Son Dug Soo

³⁷Ibid.

emphasized:

The apolitical behavior and indifferent posture of women about society and politics has resulted in the silent admission of even the dictatorship. Dependent, obedient, and self-sacrificing women are required to keep the rule and authority of the patriarchal society. The intellectual ability and social function of women were therefore restrained and in the end paralyzed.³⁸

According to the norm of "the wise mother and good wife," women are expected to have weak social and professional responsibilities. At this point, we desperately need consciousness raising for Korean women.

2. Korean women's status in terms of social structure - law, education and labor.

Though discrimination by sex is forbidden by the constitution, legal provisions of the Domestic Relation Law and Inheritance Law entirely ignore this fact. Korean family law carefully regulates the family head's succession. According to this:

The eldest son, who becomes head of the family, gets an additional 50 percent share of inheritance beside his share as the son. The wife and daughter can inherit only 50 percent of the son's share;³⁹ the married daughter only 25 percent of the son's share.

Furthermore, the worth of the wife's domestic labors is not considered at all. The property which was obtained during the marriage belongs to the husband.

As we have mentioned already, the proportion of women

³⁸Ibid.

³⁹Ibid., 278.

in school has increased gradually.

In 1974, 41.4 percent of all students in school were female, and 26.1 percent of all university students were female. In spite of this quantitative increase, most women students of the university were in the departments of home economics or the arts, the so-called womanly sciences.⁴⁰

While 40.1 percent of the total employed population are women, their employment structure is very unbalanced. Of these working women, 77.5 percent are young, unmarried; 19.6 percent are married. Most of these unskilled laborers in factories. In terms of wage levels, women are getting 46 percent of men's wages. On the average, professional women such as doctors, teachers and pharmacists, earn 67 percent of men's wages in similar jobs.⁴¹

The emancipation of women in Korea can never be made without liberating women in the working class from suppression and exploitation. In such a miserable situation, there is hope, since the Korean Industrial Mission and the Korean YWCA are actively involved in the labor mission for liberating those young women laborers. However, this issue must be fully presented as a fundamental issue to the society for women's liberation.

C. NEW DIRECTION AND TASKS FOR WOMEN'S LIBERATION IN KOREA

This review of the path of Korean women through cen-

⁴⁰Ibid., 279.

⁴¹Ibid.

turies of history reveals certain traits. On one hand, Korean women have had a long history of oppression, exploitation and subjugation, and on the other hand, they have enjoyed a state of self-reliance. Awareness of women's position or status, buried deep in traditional society, awakened with the coming of the enlightenment era, the Tong-hak movement, and especially the Christian women's movement during the Japanese rule and the modern age.

There were some attempts to promote the dignity and equality of women in the midst of a very male-dominated society. We should give due credit to the attempts made for changing and relieving those conditions, even though the changes did not penetrate deep enough through society's traditional ways of life. In other words, the status of Korean women has been improved in various areas, but not basically changed. It means the problem lies not in improving their status as women but in their liberation from the fixed concept of inferiority. At this point, women need their own consciousness raising - raising self-esteem. There are more than 100 women's organizations in Korea now. However, most of these organizations have been mainly concerned with non-essential women's needs, focusing on leisure, hobbies and other interests. Most of them have not addressed themselves, thus far, to the fundamental issue of women's liberation adherents who are seeking radical changes, they are still suffering from socio-cultural critics and pressures.

As far as the writer is concerned, the key issue is this: How can we get more response from the most powerful silent majority who advocate that the Korean woman should be kept in the traditional setting? How can we achieve the goal of liberation of Korean women in the present context?

The writer intends to point out some new directions and tasks for the liberation of Korean women based on his own views of liberation theology in the feminist perspective.

As the writer stated in the introduction to this project, feminist theology strives to be human and not just feminine. Therefore, feminist theology is concerned with the liberation of all people to become full participants in human society. Liberation does not mean fighting all the other members of the human family so that our specific group will be on top. A new recognition is emerging that survival of the world depends on pushing for new forms of shared community. As an important part of this trend, a new paradigm about who we are as female and male in partnership is surely going to have an effect on theological reflection. At this point, Russell's concept of partnership, as a new way of understanding feminist theology, has significant meaning.

First of all, Korean women need to be liberated from themselves, the so-called "enemy within." Therefore, to me, the first stage of women's liberation is subjective. This is the process of raising consciousness, of exorcising debasing self-images projected upon the oppressed and internalized by them.

Unconsciously, most Korean women have adopted the attitudes of their culture, viewing themselves as naturally subordinate. Long dependence and semivoluntary servitude have produced ambivalence toward the risks and responsibilities of freedom. In many cases, women are prejudiced toward women professionals. This reflects their low self-esteem as women. Without raising self-esteem (inner liberation), it is impossible to achieve equal opportunities in all areas of society (outer liberation).

We cannot seek fundamental liberation merely by participating in human potential movements. Rather, a perspective on liberation must emerge from a much more deeply integrated vision which finds a new unity of opposites through transformation of values. We desperately need various educational methods for the new feminine consciousness.

Through various conscientizing educational involvements, women should be able to accept themselves as human beings - real persons, and to know that they, too, are children of God. They must have freedom, self-confidence; the ability to choose their own paths; and acceptance of the consequences of their decisions. Especially, for the liberation of women in Korea, we should be deeply concerned for middle and working class women in cities and women in rural areas.

Second, conscientizing education for women's liberation in Korea should be action-oriented. Truth is not

taught and then accepted, but lived and practiced. Furthermore, purely individualistic concepts of consciousness are insufficient. The political context is the necessary arena for action. Politics does not simply refer to political organization or voting, but to the concept of power and how it is used, how one can get it, etc. "Political" means the complex of relationships between the individual woman and her society.

In order to achieve this second task for women's liberation, special action-oriented education or training needs to be provided at various levels, taking people at whatever point they are in their social awareness and helping them to increase their understanding, ability, and commitment. We should realize that a cognitive or rational process of knowing is not enough. The struggle of persons to be free is one which involves the whole human spirit, mind and body. Therefore, we must develop action-reflection educational methods for women's liberation.

Third, women's liberation in Korea can be authentic only insofar as it includes freedom for the men, never against them. Korean men and women should reconsider the concept of harmony which we can find in oriental philosophy such as Taoism. A polarity such as "husband and wife," "father and mother," and "heaven and earth," are symbolized as "Yin" and Yang." Yin and Yang can be combined into four variations (KUA). Yin is symbolized by "— ——" and Yang by

"——". The most ideal of the sixty-four combinations is Yin and Yang interacting with each other. This means that husband and wife, king and subject, etc., must help each other. When Yin and Yang are interacting, the universe will be in harmony and will be sustained. When Yin is disregarded, order in the universe cannot be continued. So Yin, women's power, is as important as Yang, the husband's power.

In summary, male and female can and must work together. The Silla state unified Korea. There was a reason that Silla organized "Wha Rang Do" (male youth group) and "Won Wha" (female youth group). These two groups were well-harmonized and wielded tremendous power.

The following teaching of Lao Tzu is meaningful.

The spiritual reality of the void never ceases to exist. We call it the mystery of passivity (female).. The entry to the mystery of passivity is the origin of the universe. Unceasing, it always remains. Drawn upon, it is never exhausted.⁴²

The writer's understanding is that Lao Tzu's feminism is based on overcoming the dualism. According to the concept of the Tao, the Way, "the Spirit of the Valley," female, is the root of heaven and earth, the female power is the original power in the universe. Lao Tzu had already formed his feminist philosophy in his moral code. He felt that the power of women is the strongest power and also the original power in the world. Therefore, there is harmony

⁴²Chung-Yuan, 17.

when we know men and take good care of women. Korean women have been discriminated against for a long time because of Confucian influences. During the Yi dynasty, all legal codes, which were influenced by Confucianism, brought segregation of women and subordination in various ways. However, those legal codes did not degrade or dehumanize women. As a living testimony, in Korea, even in 1930, women could be ordained ministers. It is worthy of note that when the Confucian ethical norms had broken down after the liberation from Japanese rule, the status of women was raised quickly. Therefore, in order to establish a theoretical foundation for Korean women's liberation, we need special research on it, comparing oriental and western thought.

For true liberation of women, we should create a loving pattern of mutuality between men and women, between parents and children, building a new cooperative social order beyond the principles of hierarchy, rule and competitiveness. At this point, the writer is deeply impressed with Ruether's understanding of women's liberation as it relates to the ecological crisis. Actually, the ecological crisis is based on western dualism. The separation of men from nature brings an ecological crisis in our days. The western style of dualism originated from male dominated society. The male dominated society began to discriminate against women. Therefore, we need a radical reshaping of the basic socioeconomic relations and the underlying values of this society.

As Ruether mentioned: In the future,

An ecological revolution must overthrow all the social structures of domination. This means transforming that world-view which underlies domination and replacing it with an alternative value system."⁴³

So Ruether studies the relationship between the inferiorization of women and the negative images projected onto despised minorities such as Jews and Blacks. The relationship of these many themes finally points in the same direction: toward the integration and radical transformation of their negative images and social realities in an egalitarian, communitarian and ecologically balanced world.

What is the role of women in the egalitarian, communitarian and ecologically balanced world? Ruether pointed out some crucial views:

The interrelationship of home and work would allow men and women to take an equal hand in both nurturing and supportive roles and also in work and political life . . . Not only would women be allowed the participation in the larger social processes that they have historically been denied, but men also would recover the affective and nurturing roles with children and other people historically denied them.⁴⁴

The communitarian society would bring work back into an integrated relationship to self-governing living communities. Women's work is still communalized and professionalized, but control over those functions remains with families

⁴³Rosemary Radford Ruether, New Women/New Earth (New York: Seabury Press, 1975) 204.

⁴⁴Ibid., 210.

who band together in groups on a level appropriate for particular functions. As Ruether concluded:

The center of such a new society would have to be not just the appropriate new social form, but a new social vision, a new soul that would inspire the whole. Society would have to be transfigured by the glimpse of a new type of social personality, a "new humanity" appropriate to a "new earth."⁴⁵

I can find this kind of new humanity and new earth in Tao te ching:

There is a kingdom which is small and sparsely populated. There are numerous implements, but no one uses them. The people love their lives and no one wants to move afar. Boats and carriages are available, but no one rides them. They are happy with their residences and are pleased with their traditions. Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard, the people⁴⁶ live their whole lives without traveling to and fro.

Lao-Tzu refers to an ideal society. It is possible through people's inner harmonies. It is natural integrity as the perfection of human existence toward which Lao Tzu leads. In this manner, all things create one another from their reality. When the Taoist philosophy of creativity is understood, the basic structure of underlying harmony which is necessary for the natural integrity of man is revealed. I can find the same kind of natural integrity in second Isaiah.

The wolf and the lamb shall feed together,
the lion shall eat straw like the ox;
and dust shall be the serpent's food
They shall not hurt or destroy
in all my holy mountain, says the Lord (Isaiah 65:25).

⁴⁵Ibid., 210-211.

⁴⁶Chung-Yuan, 193.

So far, the direction and practice of the women's liberation movement in Korea has been influenced by western radical feminism rather than indigenous conditions. Therefore, its movements have been rejected or misunderstood by the majority of Korean women, who are the silent majority. Accordingly, the women's liberation movement in Korea has been practiced without any dialogue or cooperation with men. The writer has realized the fact that we should deal with the issue of raising children related to the perspectives of social roles of women and men. What are we to say to children about the fact that they are boys and girls? How are we to teach them to relate to their maleness and their femaleness? In the studies on women's liberation, the social roles of both men and women should be focused carefully.

This chapter attempted to lay the groundwork for recognizing the interrelation of ideology (theory of women's liberation) and social structure in the Korean context. And the writer proposed that we need to reconsider the oriental philosophical approach for the formulation of indigenous concepts of Korean women's liberation.

In the following chapters, the writer will present educational foundations of conscientization and practical educational methods.

CHAPTER IV

EDUCATIONAL FOUNDATIONS FOR CONSCIENTIZATION

Chapter IV deals with educational foundations for conscientization education, which is the major part of the project. In this chapter, the writer will present two major educational approaches: Paulo Freire's education for humanization and Thomas H. Groome's education for liberation - a shared Praxis approach. Relating to the goal of this project - building educational methods for conscientization - the writer adopts primarily Thomas Groome's approach as applicable to our situation in Korea.

A. PAULO FREIRE'S APPROACH:

EDUCATION FOR LIBERATION AND CONSCIENTIZATION

Paulo Freire was secretary for general education in the World Council of Churches. Born in Brazil, Freire has been known most widely for his work in adult education with the poor illiterates primarily in Brazil. His ideas and experiences have been communicated basically through The Pedagogy of the Oppressed.¹

¹Paulo Freire, Pedagogy of the Oppressed (New York: Herder and Herder, 1968). His understanding of education arose from his own praxis in literacy programs conducted first in Brazil and later in Chile. Using a critical consciousness-raising praxis approach, he taught people to read in as little as six weeks.

1. Education as Conscientization

Freire's key concept is conscientization, which he defines as learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality. Within this context, he understood education as "cultural action for freedom." There are three basic philosophical assumptions upon which his approach to education is grounded. Thomas H. Groome summarized the following three points.² First, humanization is a basic human vocation. That calling, however, is constantly prevented from being realized by the many cultural and social forms of oppression that dehumanize people. Second, people are capable of changing their reality. We can become creators of our culture and not merely creatures determined by it. Third, education is never neutral. Freire emphasizes that education always has political consequences. The consequences can be either to control people by integrating them into conformity with existing society or to liberate them to deal critically and creatively with their reality in order to transform it.

According to Freire, education is to be an exercise in freedom. To achieve such an end he proposes a "problem solving" critical reflection and present reality approach in opposition to what he calls the "banking method."

²Thomas H. Groome, Christian Religious Education (San Francisco: Harper & Row, 1980) 175-176.

For a better understanding of Freire's concept of conscientization, it is important to know his concept of banking education:

Education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing and storing the deposits.³

Freire criticized banking education by saying that "the teacher is the subject of the learning process, while the pupils are mere objects."⁴ He strongly emphasized that, apart from inquiry, apart from the praxis, a person cannot be fully human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing hopeful inquiry of men working in the world, with the world, and with each other.⁵ Education is either for the domestication of people or liberation of people. He emphasized that a neutral education is just as impossible as a neutral science.

As I mentioned earlier, Freire has used the word, "conscientization" as the key concept in his educational philosophy. He speaks of conscientization as the development of critical awareness achieved through dialogical educational programs associated with social and political responsibili-

³Freire, 58

⁴Ibid., 59.

⁵Ibid., 58.

ties.⁶ The purpose of this process is to bring about critical attitudes in people. These critical attitudes should lead to a transformation of the world. He mentioned that "conscientization includes the exchange of ideas, debates, discussions and working with students and not on them."⁷

Crucial to an understanding of Freire's concept of conscientization is his theory of the various levels of consciousness. John L. Elias summarized this theory as follows:⁸

Intransitive consciousness is the lowest level of consciousness. Persons at this level are almost totally unaware of issues beyond the most basic material concerns.

The second level of consciousness is semi-intransitive consciousness, which is more widely spread in emerging closed societies. Persons at this level accept the reality of their social situation as an unavoidable fact. This form of consciousness views all of life as related to destiny or fortune. The most common attitude of this level of consciousness is characterized by a self-depreciative and fatalistic mentality. People tend to internalize the negative values

⁶Paulo Freire, Education for Critical Consciousness (New York: Seabury Press, 1973) 19.

⁷Ibid., 28.

⁸John L. Elias, "Paulo Freire: Religious Educator," Religious Education (January-February 1976) 52-53.

which the dominant culture ascribes to them. Semi-intransitive consciousness is also characterized by emotional dependence.

Naive or semi-transitive consciousness is the third level, in which people begin to raise some serious questions related to the situation at a naive level. They understand the cultural situation as determined by men. Populism is a characteristic of this level of consciousness. People begin to become aware that they have some ability to control their lives.

The highest level of consciousness is critical consciousness. At this level, the person tests his own thoughts: he understands the proper causal and circumstantial correlations. Critical consciousness emerges, not through human knowledge alone, but through praxis, true union of action and reflection.

Therefore, for Freire, human learning is the process by which one moves from one level of consciousness to another.

Freire's emphasis is on the social and political dimensions of education. Though he sees freedom as a primary concern, he tends to place more emphasis on the task of education in changing oppressive social structures. According to his educational philosophy, the content is to be drawn primarily from the life of the people, their concerns, problems, fears, and myths.

Freire has an important contribution to make to the

use of methods in education. He recommends a thorough search into the life situations of the students and the use of these situations as themes for discussion which will lead to a commitment to action on the part of both students and teacher. He is deeply committed to dialogical learning. The relationship between students and teachers is one of equality. There is to be no imposition of ideas.

2. Freire's Praxis Approach to Education

Freire's understanding of education arose from his own praxis in literacy programs conducted first in Brazil and later in Chile. Therefore, for better understanding of his praxis approach to education, it is worthwhile to summarize the whole processes of his adult education - literacy program. Through this we can grasp his goals and methods of education.

Freire's major concern for education: There were sixteen million illiterates of fourteen years and older in Brazil. These truly alarming numbers constituted an obstacle to the development of the country and to the creation of a democratic mentality. For Freire, the important thing is to help themselves, to place them in consciously critical confrontation with their problems, to make them the agents of their own recuperation. For him, what was needed was to go to the people and help them to enter the historical process

critically. The prerequisite for this task was a form of education enabling the people to reflect on themselves, their responsibilities, and their role in the new cultural climate. Therefore, Freire mentioned that:

. . . from the beginning, we rejected the hypothesis of a purely mechanistic literacy program and considered the problem of teaching adults how to read in relation to the awakening of their consciousness.

Freire strongly believed that "transitivity of consciousness makes man permeable. It leads man to replace his disengagement from existence with almost total engagement."¹⁰ Freire affirms that:

Conscientization represents the development of the awakening of critical awareness. It will not appear as a natural by-product of even major economic changes, but must grow out of a critical educational effort based on favorable historical conditions.¹¹

Freire strongly emphasized that:

. . . only an education facilitating the passage from naive to critical transitivity, increasing men's ability to perceive the challenges of their time, could prepare the people to resist the emotional power of the transition.¹²

Freire's major concern for education can be summarized as freedom or liberation of humankind and humanization of culture. In order to achieve these goals, he experimented with education as the practice of freedom through critical theorizing and reflective action.

⁹Freire, Education for Critical Consciousness, 43.

¹⁰Ibid., 17.

¹¹Ibid., 19.

¹²Ibid., 32.

Freire's Adult Literacy Program in Brazil: Prior to the military coup of April 1, 1964, the first literacy attempt took place in Recife, with a group of five illiterates, of whom two dropped out on the second or third day. They were totally illiterate. At the twentieth meeting, he gave progress tests. To achieve greater flexibility, he used an epidiascope. He projected a slide on which two kitchen containers appeared. "Sugar" was written on one, "Poison," on the other. Underneath was the caption: "Which of the two would you use in your orangeade?" They answered after several seconds, "Sugar." He followed the same procedure with other tests such as recognizing bus lines and public buildings. During the twenty-first hour of study, one of the participants wrote, confidently, "I am amazed at myself." Freire was trying to teach adults how to read in relation to the awakening of their consciousness. He attempted to move from a naive to a critical attitude at the same time he taught reading. He hoped that

A literacy program would be an introduction to the democratization of culture, a program with men as its subjects rather than as patient recipients. a program which itself would be an act of creation, capable of releasing other creative acts, one in which students would develop the impatience¹³ and vivacity which characterize search and invention.

Based on his experiments, Freire realized the fact that "the more accurately people grasp true causality, the more critical

¹³Ibid., 43.

their understanding of reality will be."¹⁴

Through his experiments, Freire was convinced that the Brazilian people could learn social and political responsibility only by experiencing that responsibility, through intervention in the destiny of their children's schools, in the destinies of their trade unions and places of employment, through associations and clubs, and in the life of their neighborhoods and churches. At this point, according to Freire, our traditional curriculum, disconnected from life, centered on words emptied of the reality they are meant to represent, lacking in concrete activity, could never develop a critical consciousness.

It is exciting to know the results of Freire's adult literacy program:

Many participants during these debates affirm happily and self-confidently that they are not being shown "anything new, just remembering." "I make shoes," said one, "and now I see that I am worth as much as the Ph. D. who writes books." . . . I am going to go to work with my head high." He had discovered the value of his person.¹⁵

All their discussions are critical, challenging, and motivating. It is true that:

Acquiring literacy does not involve memorizing sentences, words, or syllables - lifeless objects unconnected to an existential universe - but rather an attitude of creation and re-creation, a self-transformation producing a stance of intervention in one's context.¹⁶

¹⁴Ibid., 44.

¹⁵Ibid., 47.

¹⁶Ibid., 48.

Freire's Educational Methods: In a word, his educational method was to be based on dialogue, which is a horizontal relationship between persons. Freire emphasized his views on dialogue as educational method;

Dialogue cannot exist . . . in the absence of profound love for the world and for men . . . Dialogue requires humility because the meaning of the world, through which men constantly recreate the world, cannot be an act of arrogance . . . Dialogue requires an intense faith in man. Faith in his power to make and remake, to create and re-create. . . Founding itself upon love, humility, and faith, dialogue becomes a horizontal relationship of which mutual¹⁷ trust between the dialoguers is the logical consequence.

Freire thought dialogue to be nourished by love, humility, hope, faith, and trust. When the two "poles" of the dialogue are thus linked by love, hope, and mutual trust, they can join in a critical search for something. Only dialogue truly communicates. From that point of departure, the illiterate would begin to effect a change in his former attitudes, by discovering that he, as well as the literate person, has a creative and re-creative impulse.

Thus the educator's role is fundamentally to enter into dialogue with the illiterates about concrete situations and simply to offer them the instruments with which to teach themselves to read and write. This teaching cannot be done from the top down, but only from the inside out, by the illiterate themselves with the collaboration of the educator.

¹⁷Freire, Pedagogy of the Oppressed, 77-80.

Freire's praxis of education: I have drawn upon Freire's description of a praxis approach to education. However, one shortcoming in his writings, so far, is that nowhere does he explain clearly what he means by praxis. Let me summarize his understanding of education as praxis. In my understanding, promoting critical consciousness that disposes people to act and arises from reflection on their historical experiences is essential to his praxis approach.

Conscientization, for Freire, is a process of decoding reality, it is possible only by participation in historical, critical praxis: reflection and action upon the world in order to transform it. For clarification, let me explain the concept of problem-posing education. The central concern for Freire's pedagogy of the oppressed is this: How can the oppressed participate in developing the pedagogy of their liberation? Freire decisively stated that:

This solution cannot be achieved in idealistic terms. In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform.¹⁸

According to Freire, world and human do not exist apart from each other, they exist in constant interaction. He agreed that

. . . objective social reality exists not by chance, but as the product of human action, so it is not trans-

¹⁸Ibid., 34.

formed by chance. If men produce social reality, then transforming that reality is an historical task, a task for men.¹⁹

Therefore, the task of the oppressed for their liberation is to "acquire a critical awareness of oppression."²⁰ Freire believes that "to achieve this, teacher must be a partner of the students in his relations with students."²¹

When Freire explained about problem-solving education, he adopted a concept of humans as conscious beings, and consciousness as consciousness intent upon the world. He abandoned the educational goal of deposit-making and replaced it with the posing of the problems of human beings in their relations with the world. Problem-posing education consists in acts of cognition, not transferrals of information. Therefore, in problem-posing education,

The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the²² students, who in turn, while being taught also teach.

In this way, the problem-posing educator constantly reforms his or her reflections in the reflections of the students. "The students - no longer docile listeners - are now critical co-investigators in dialogue with the teacher."²³ Therefore, the role of the problem-posing educator is to create together with the students. According to my understanding, problem-posing education involves a constant unveiling of reality and

¹⁹Ibid., 36.

²⁰Ibid.

²¹Ibid., 62.

²²Ibid., 67.

²³Ibid., 68.

strives for the emergence of consciousness and a critical intervention in reality. Furthermore, students, as they are increasingly presented with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge.

In concluding my presentation of Freire's educational theory and practice, let me evaluate his strength and weakness related to my project.

I whole-heartedly agree with Freire's theory of the various levels of consciousness as a fresh way of exploring the aims of education and helping towards genuine liberation of persons and society. I am deeply indebted to Freire for his insightful and moving concept of the characteristics of meaningful dialogue. In developing my own consciousness-raising education methods, I used Freire's idea that liberation cannot be individual or exclusive, but happens only in communion, mediated by a transforming reality.

From the feminist's perspective, Freire's problem-posing education has significant meaning which is based upon praxis of liberation.

One shortcoming in his writing, so far, is that it offers little intentional pedagogical activity by a praxis approach in something other than a literacy program. I am also criticizing him for placing emphasis on present and future, to the almost total neglect of the past. Of course, concern for the present is an expression of a creative dimen-

sion of educational activity, but there is danger of an imbalance when too much emphasis is placed on present experiences and interests of the students. Heritage can easily be forgotten.

As a whole, this type of education promotes that spirit of fraternity which is essential for truly humanized education in a humanized society. Especially, human beings' God-given freedom is respected in a situation where ideas are not imposed on students but result from the open discussion of ideas. This type of education respects the basic equality that should exist between men and women in society.

B. THOMAS H. GROOME'S APPROACH:
EDUCATION AS SHARED CHRISTIAN PRAXIS

Thus far, I've tried to present Freire's educational principle of liberation and conscientization as a foundation for my project. However, there is need for further explanation of the concept of praxis. Therefore, it is also helpful to present Thomas H. Groome's shared Christian praxis approach as a supplement to Freire's problem-posing education style. Groome strongly believed that the praxis approach is capable of promoting human liberation. He wanted to build on Freire's concept of praxis and develop a method for the North American context.²⁴

²⁴Groome, 176.

In order to grasp the main concept of Groome's shared Christian praxis, let me discuss the following items: Groome's educational assumptions, Groome's understanding of praxis, and shared Christian praxis.

1. Groome's educational assumptions

Groome stated that "one of the most basic assumptions of all education is that the people who were here before us have learned from experience."²⁵ This means that human experience is our source of knowledge. The second assumption upon which education is grounded is the need to attend to the future possibility of the person and of the community.²⁶ At this point, Groome agrees with Freire's view. Freire refers to such concern for the future as the Utopian dimension of education which is as permanent as education itself. Beyond the conserving and sharing of past traditions of knowledge and care for our common future there is a third basic assumption that underlies education. "Our actual coming to know can only be effected and thus must begin in our present. The present is the arena within which the past is made available and the future constructed."²⁷ In other words, knowledge can be acquired by us only in our present, because this is the only place that we are.

²⁵Groome, "A Task of Present Dialectical Hermeneutics," Living Light 14: 3 (Fall 1977) 408.

²⁶Ibid., 409.

²⁷Ibid.

In the present, we cannot only inherit knowledge from our past traditions and build a future, but also we must make new discoveries. For this reason, according to Groome, past knowledge cannot simply be "deposited" in people. It must be "reconstructed" and thus changed in a dialectic with the present by which our knowledge is critically and actively appropriated. Otherwise the future will be no more than a repetition of the past. The above-mentioned assumptions about the past, present and future have emerged during our history as points of emphasis in the making of educational decisions.

According to my understanding of education, undue emphasis on either present or past has created tension between past tradition and present experience. Groome has presented a theory important to this controversial issue by emphasizing the importance of the future as well as past tradition and present experience. I agree with Groome's view that the educator's task is to hold all three - past, present and future - in balance.

The three assumptions and their corresponding concerns correlate with our traditional words describing time - past, present and future. I strongly agree with Groome's characteristic view that in educational activity of any kind our assumption about and concern for the future must be consciously articulated, not in the interest of maintaining the present and past into the future, but in the interest of the transformation and creation of a new future out of the

present and past.

For a better understanding of Groome's assumption, it is important to know his view of persons as "Pilgrims in Time" in whose present is embodied the past of our forefathers and foremothers and the seeds of our future. Therefore, it is worthwhile to understand Groome's view on pilgrimage language. The hebrew scriptures propose an understanding of time and history that finds apt expression in the imagery of a pilgrim people. Such imagery is also found in the writings of poets and philosophers who speak of life as a journey. In a sense, all humans are on a pilgrimage, coming down through history, moving ever forward toward the end of time. Groome recognizes that the long-term continuation of the pilgrimage is not something automatic. Groome writes that "the past of the pilgrims progress must be intentionally carried forward into the present as we work into our future. Without it we cannot know who we are, why we are here, or where we can go."²⁸

Human life is deeply rooted in historical time. We cannot separate what we have been from what we are nor from what we will become. Our past is not past, at all. Our future is already shaping our present. As related to educational activity, the content of learning, the present experience of the learners, and care for our common future are not three essential aspects of the same reality. I want to in-

²⁸Groome, Christian Religious Education, 14.

clude the following statement in my educational theory of conscientization:

The educator's role is to ensure that the heritage of the past pilgrimage not be lost, but intentionally remembered and made available to the present. And it is equally their role to maintain the ongoingness of the pilgrimage, seeing to it that both the present and its past are a creative and transforming activity toward an open future.²⁹

I must recognize the influence of Groome on my understanding of education:

Christian religious education is a political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's kingdom, the seeds of which are already among us.³⁰

I propose that the purpose of our Christian education is to enable others and ourselves to live freely and humanly with the glorious freedom of the children of God. For better understanding of the purpose of education, we can conceptually outline three dimensions of freedom.

The first dimension: We will not be entirely free until we come to full union with God. As we struggle toward that end, the highest form of freedom is what I call spiritual freedom. The second dimension: Essential to this spiritual freedom is an inner psychological freedom that overcomes alienation. Without this, spiritual freedom is impossible. The third dimension of freedom is a social dimension. There-

²⁹Ibid., 15.

³⁰Ibid., 25.

fore, the purpose of education is to empower the quest for human freedom on all three levels. Our content and method must be capable of serving that purpose.

Whitehead argues that "the dominant note of education at its beginning and at its end is freedom."³¹ Freedom is essential to being truly human. Therefore, education must respond to that human calling and help to promote it. When education is understood as a political activity that leads pilgrims in time toward a future in which their human possibilities are ever being more fully realized, then human freedom must be seen as integral to the purpose of all educational activity.

Prior to using an approach of shared praxis, we have to think about the context of Christian education. We must pay attention to the formative power of the socio-cultural context. We must be aware of the social context and the formation of our self-identity and those of our students and of the relationship of our educational efforts to that process. Christian faith cannot come from the head alone, nor from the heart alone, nor from one's pattern of action. It emanates from God's activity with the total person and from his or her self-identity. To become and remain Christian requires a process of socialization in the midst of a community of

³¹Alfred North Whitehead, The Aims of Education (New York: Free Press, 1957) 31.

Christian faith. At this point, one confusing term is the word, "socialization." Psychologists and sociologists investigate what this term represents from their own particular perspectives. It is crucial to distinguish between socialization approach to Christian education and a dialectical approach.

Westerhoff, the leading spokesperson of the socialization approach to Christian Education, recommended that:

We initially turn our attention from "religious education" to "religious socialization." Not because I believe that education is unimportant, but because I believe we need to bring the hidden dimensions of socialization into view and include them in our educational activity. With a new consciousness of how persons acquire their understanding and way of life, we can turn freshly to plan for education.³²

Westerhoff has named this wholistic educational process "intentional religious socialization."³³ He says:

Religious socialization is a process consisting of lifelong formal and informal mechanisms, through which persons sustain and transmit their faith and life-style, and this recall is accomplished through participation in the life of a tradition-bearing community with its rites, rituals, myths, symbols, expressions of belief, attitudes and values, organizational patterns, and activities.³⁴

Westerhoff strongly believes that faith can only be nurtured within a self-conscious intentional community of faith. He says, "By uniting learning and liturgy, Christian education could be enhanced: more important, our faith could

³²John Westerhoff, Jr., Generation to Generation (New York: Pilgrim Press, 1974) 42.

³³Ibid.

³⁴Ibid., 42-43.

be transmitted to our children."³⁵ However, there is a weakness in the socialization approach. Groome pointed out the insufficiency of a socialization approach to Christian education:

The dialectical relationship between the Christian community and its social context, and between the community and its individual members, must not be left to chance, but should be intentionally promoted. Promoting such dialectics is the activity of raising critical consciousness . . . I have at least three reasons for claiming that such critical consciousness should be intentionally promoted by our religious education. In brief, it is necessary for the transformation of society, for the reformation of the church, and for the maturation in faith of individual Christians.³⁶

In other words, Westerhoff has not shown how intentional education within the community can be enhanced by socialization. Groome also criticized the proponents of the socialization approach to Christian education by this objection:

They tend to perceive education as one aspect of the overall socialization process, rather than as something that promotes a critiquing and dialectical dimension in the midst of that process. They are perceptive in explaining how the whole Christian community educates but are not³⁷ nearly as clear on how the community can be educated.³⁷

Critical and consciousness-raising education needs both the context of a Christian faith community and critical educational activity in the faith community. "If education is guided only by the interest of socialization, then it typically educates people for acceptance of reality as it is

³⁵John Westerhoff, Jr., Will Our Children Have Faith? (New York: Seabury Press, 1976) 58.

³⁶Groome, Christian Religious Education, 122.

³⁷*Ibid.*, 126.

socially mediated rather than for its transformation."³⁸ In this sense it must be an education which enables people to be aware of, to affirm and to be thankful for our Christian community now. Consciousness-raising education needs intentionality. "For Christian becoming it is not a question of either socialization or education. We need a socialization process and a critical education in the midst of it."³⁹

For further development of discussion, let us take a look at the relationship between socialization and education. We often use the term, socio-cultural environment, to mean the whole ethos of a stable group of people. Socialization is the process of being inducted into that ethos, which in turn produces our self-identity. It is a lifelong process, because the human estate is always lived out in solidarity with other humans. How does the process of socialization actually take place? There are three movements: 1) externalization, 2) objectification, and 3) internalization.⁴⁰ We must realize that we are not determined by the socialization process. The interaction between the self and society is dialectical: the person holding out, at least to some extent,

³⁸Ibid., 127.

³⁹Ibid.

⁴⁰Ibid., 110-113. Groome describes more concretely the relationships of three moments of externalization, objectification and internalization of socialization process. Here he insists that these movements are separated only for the sake of analysis; in reality they are simultaneous and inexorably interrelated.

for his or her individual identity. In other words, there is a dialectical relationship between a person and the social context.

According to Hegelian tradition, there are three moments to a dialectical relationship:

There is a moment of affirming, of giving assent, of accepting. Next, there is a moment of refusal, of rejection, of denial. And last, there is a moment of moving beyond which incorporates and subsumes the first two moments into a higher synthesis.⁴¹

To summarize the social process of human becoming, Groome wrote:

It is clear that the self-identity we achieve is the result of interaction with our social-cultural environment. Our self-concept, our value system, the world view by which we act and make meaning are shaped, but not determined, by the process of socialization. There is a dialectical relationship between individuals and their society that promotes both the autonomy of the individuals and the restructuring of society. Thus the relationship between them is one of creative tension rather than opposition between two protagonists. The human phenomenon is always both social and individual, and neither can exist apart from the other.⁴²

Our discussion of the social process of human becoming came to this conclusion:

All of our educational efforts will bear little fruit unless they take place within a Christian faith community, and the more faith-filled that community is, the more successful will be our educating for lived Christian faith.⁴³

Now let me discuss Groome's understanding of praxis in the next part of the project.

⁴¹Ibid.

⁴²Ibid., 114.

⁴³Ibid.

2. Understanding of "Praxis"

The term "praxis" would seem to be one of the currently popular words. It is used frequently today in both theological and educational literature. However, the word is used in a variety of ways. The problem arises from the complexity of the notion, itself, and the absence of a single English word to translate it. "To understand praxis requires a shift in consciousness away from dichotomizing theory and practice, toward seeing them as twin moments of the same activity that are united dialectically."⁴⁴

Since the concept of praxis begins with Aristotle, it is adequate to start with his understanding of three ways of knowing: *theoria*, *praxis*, and *poiesis*. Groome understood Aristotle's concept as follows:

Three ways of life they represent are the speculative life, the practical life, and the productive life. The speculative life is the life of contemplation and reflection. The practical is an ethical life lived in a political context. The productive life is the life devoted to making artifacts, or to artistic endeavors.⁴⁵

There are three different ways of relating intelligently to life. Groome summarized this real meaning of praxis as follows:

A *theoria* way of knowing is the quest for truth by a contemplative/reflective/nonengaged process. A *praxis* way of knowing found embodiment in and arose from a "making." As ways of knowing they differ primarily in

⁴⁴Ibid., 152.

⁴⁵Ibid., 153.

their telos, their intended outcomes. Theoretical knowledge is an end in itself, practical knowledge is aimed at ordering human social action, and productive knowledge is to lead to the making of artifacts.⁴⁶

As I understand it, theoria is contemplative. The reflection is from a distance and is concerned with knowledge for the sake of knowledge. Poieses is more accurately described as an active skill. Theoria is predominantly reflection; poieses is predominantly action. Oversimplifying this is to say that praxis is a combination of theoria and poiesis. It combines the twin moments of reflection and participation. For a better understanding of the concept of praxis, it is helpful to know that praxis as a way of knowing has been greatly overshadowed by theoria in western philosophy from Aristotle to the recent past. Theory was seen as something to be known in itself, first, and then to be applied to practice. This set up a gap between theory and practice that has been a difficult one to bridge. We must understand that Aristotle equated praxis with the living of an ethical life. Therefore, all three epistemologies - theoria, poiesis and praxis - are valid ways of knowing, but different.

Let me summarize my understanding of praxis by borrowing Groome's view:

Praxis in its most technical sense describes ethical conduct in a political context . . . In any context praxis means a purposeful and reflective action by which knowing arises through engagement in a social situation.

⁴⁶Ibid.

Thus praxis always includes twin moments - action (i.e., engagement) and reflection, but not separated from each other; it is action done reflectively, and reflection on what is being done. In consequence, knowing arises not from one's inward speculation, but from intentional engagement with and experience of social reality. It is thus a practical way of knowing, and praxis has its purpose in further praxis.⁴⁷

Since we have defined the purpose of Christian education as enabling others and ourselves to live freely and humanly with the glorious freedom of the children of God, the end of our education is not an abstract knowing, but a certain kind of moral character that will make good citizens and Christians. Only praxis can be the epistemological base for such education. Of course, praxis must unite dialectically both "theory" and "practice." Praxis is an activity of the total person - head, heart, and lifestyle.

3. Shared Christian Praxis

For the crucial understanding of Groome's shared Christian approach, it is proper to grasp its components, and its steps in a concrete teaching-learning situation. First of all, let me describe what we mean by Christian education by shared praxis: "Christian religious education by shared praxis can be described as a group of Christians sharing in dialogue their critical reflection on present action in light of the Christian Story and its Vision toward the end of lived

⁴⁷Ibid., 154.

Christian faith."⁴⁸ The above definition can be elaborated as follows: There are five main components in Christian education by shared praxis. These are 1) present action, 2) critical reflection, 3) dialogue, 4) the Story, and 5) the Vision that arises from the Story. I think each component needs some detailed explanation. The following are brief summaries of those five components.⁴⁹

1) Present Action: The present action reflected upon is that which we are doing physically, emotionally, intellectually, or spiritually. It is the present as the embodiment of the past and the possibility of the future. It is the comprehensive reality of present action that is the object of critical reflection. Since the action arises from the self, the primary object of reflection is the self who reflects. Critical reflection on our present action is a way of deciding what name to give to our own stories and vision.

2) Critical reflection: The second component in Christian education by shared praxis is critical reflection. "Critical reflection is an activity in which one calls upon 1) critical reason to evaluate the present, 2) critical memory to uncover the past in the present, 3) creative imagination to envision the future in the present."⁵⁰ Critical

⁴⁸ Ibid.

⁴⁹ Ibid., 184-195.

⁵⁰ Ibid., 185.

reflection interrelates both the rational and the affective roles of the human person. Groome originally intended critical to mean a dialectical critique.

A dialectical critique affirms what is good and true in present action, recognizes its limitations, and attempts to move beyond it. Thus critical reflection is a positive creative activity. This is where imagination plays a vital role: in the creative and transforming moment of moving beyond.⁵¹

3) Dialogue: In a shared praxis approach to Christian education, dialogue is necessary for building Christian community. Dialogue does not mean that teacher-students are to talk back and forth.

Dialogue is a subject-to-subject encounter (I/You) in which two or more people share and hear their reflective stories and visions. By such human dialogue the world can be named and common consciousness created for its transformation.⁵²

Dialogue cannot exist without love, humility and trust for persons. "The participants share, in dialogue, their critical reflections on their present actions"⁵³ Love is the foundation of dialogue. Therefore, dialogue cannot be carried on in the absence of a profound love for the world and for persons. "Founding itself upon love, humility, and faith, dialogue becomes a horizontal relationship of which trust between the dialoguers is the logical consequence."⁵⁴

⁵¹Ibid., 188.

⁵²Ibid.

⁵³Ibid., 191.

⁵⁴Freire, Pedagogy of the Oppressed, 79-80.

4) The Story: By Story is meant the whole Christian faith tradition. That story is the memory of the ways in which God has been active in the history of our people and the response of the people. The Story can be found in Scripture and tradition, but it is also congealed in the symbols and rituals. The Story does not mean simple narrative. Narratives are, indeed, part of our Story. This is why we capitalize the word to distinguish it from story as simple narrative. In a sentence, Groome mentioned that the "Christian Story means the whole faith tradition of our people, however that is expressed or embodied."⁵⁵ Related to this Story, it is necessary to understand the fact that "God is active in our lives, but God was also active in the lives of our parents and grandparents and so on, back over our history. If we are to know God and find salvation in our present, then we must remember the Story of that faith community."⁵⁶

5) The Vision: When he uses the word, Vision, Groome is referring to the Vision of the Kingdom of God in the Hebrew and Christian traditions. "The Kingdom is a gift that comes by the grace of God. But the grace comes to us in our present to enable us to live lives that make the Kingdom present even now."⁵⁷

⁵⁵Groome, Christian Religious Education, 192.

⁵⁶Ibid., 193.

⁵⁷Ibid., 45.

It is important to understand the fact that the Story and Vision cannot be separated. The Story is the Story of the Kingdom: the Vision is the Vision of the Kingdom. The Story and the Vision are two aspects of the same reality. The critical reflection on present action that is shared in dialogue must be based on the Christian Story and Vision. However, it is not enough to stop there, because the Story is an ongoing one that needs to be constantly reclaimed and expanded by the events of our present. The open vision is constantly being created. Thus, the present, while it is critiqued by the Story and Vision, must also be posed as a critique of the past Story as we know it and of our present notion of the Vision to whose building we are contributing.

This dialectical relationship between the present and past and between the present and future points to the underlying hermeneutical principle of shared Christian praxis. Groome calls it present dialectical hermeneutics.

C. PRESENT DIALECTICAL HERMENEUTICS

Groome strongly emphasizes that to maintain the unity between theory and action, the Story/Vision and present praxis must be held intentionally in a dialectical unity with each other. Therefore, based on the understanding of pilgrim language related to education, let me summarize the meaning of "present dialectical hermeneutic."

The word, "hermeneutics" comes from the Greek,

"hermeneuein," which means "to make clear" or "to interpret."⁵⁸ Thus, hermeneutics is the science of interpretation. It implies an active search for disclosure and a willingness to share what one has found. Thus, when a Christian education group comes together to use a method of shared praxis, they are involved in a hermeneutical activity. However, the method of beginning with the present and looking backward and forward qualifies the kind of hermeneutics that takes place.

Groome tells us:

Christian education obviously requires a hermeneutical activity because its task is to guide people in their attempts to discern God's will for them in their lives and to provide⁵⁹ space within which their discernment can be shared.

The word, present, means not the moment that is distinct from past and future, but rather the point within which the past and future reside. Thus, to do a hermeneutic study of the present requires that we look at the present and from the present to both the past and the future within it. In other words, "present" means the point within which the past is carried forward and the future is anticipated.

In Christian education, this means that as we attempt to interpret and come to do the will of God in our present, the past Story of our people must be consciously remembered and the future Vision must be posed as the measure of our interpretation. At this point, we must understand

⁵⁸Ibid., 195.

⁵⁹Ibid.

that to embrace the past Story uncritically would be to accept history as completed. That would be to foreclose the Vision and would reduce our future to no more than a repetition of our past. In light of this, there is need for a dialectic in our present hermeneutics.

The meaning Groome intends for "dialectical" is the basic Hegelian one of affirming, denying, and moving beyond.

In a dialectical hermeneutic study of any "text" there is an activity of refusing to accept limitations in our understanding and attempting to carry forward the present truth while adding new understanding."⁶⁰

There are four parts to present dialectical hermeneutics. The first two pertain to the dialectic between the present and future. In the dialectical hermeneutic between the present and the past Story, the past Story is posed as a critique of the present. It will affirm some of our present, it will deny/condemn some of our present, and it will push us toward action that is more faithful to the Story.

So far, in order to understand Groome's shared Christian approach, we have discussed five main components in Christian education by shared praxis. Now we come to the last part. He identified five recognizable pedagogical movements based on his various types of educational experiences. He concluded that exercise in shared praxis has a particular focus of attention:

⁶⁰Ibid., 196.

- 1) The participants are invited to name their own activity concerning the topic for attention (present action).
- 2) They are invited to reflect on why they do what they do, and what the likely or intended consequences of their actions are (critical reflection).
- 3) The educator makes present to the group the Christian community Story concerning the topic at hand and the faith response it invites (Story and its Vision).
- 4) The participants are invited to appropriate the Story to their lives in a dialectic with their own stories (dialectic between Story and stories).
- 5) There is an opportunity to choose a personal faith response for the future (dialectic between Vision and visions).⁶¹

First Movement: Naming Present Action

The first movement is an opening session. It is an invitation to the participants to name their present action in response to the designated topic. The aim of the first movement is to bring out an expression of each member's own knowing as that arises from the own involvement in the society. The opening movement could begin with some "ice breaking" and community building exercise to establish a minimal level of trust in the group. The opening movement could invite an expression of the participants' reactions, feelings, understanding, beliefs and so on. To my knowledge, there are several points to take into consideration at the opening movement. First, it is important to pose the opening question

⁶¹Ibid., 207-208.

in a nonthreatening manner. Second, before the participants share their feeling or thoughts, it is wise to make clear that each one should feel free to remain silent. Finally, it is the leader's role in this first movement to facilitate understandable articulation.

Second Movement: The Participants' Stories and Visions

The second movement is the stage of critical reflection. For participants, it seems to be the most difficult and painful movement in the whole process. It is a presentation, by the participants, of the stories that underlie and explain their present action, and an articulation of what they perceive to be the vision embodied in their present action. With this second movement, there is a struggle to unmask and recognize the social conditionings, norms, assumptions, ideologies, etc. that are embodied in our present action. The extent of its success depends, in some measure, on the level of trust within the group. Therefore, in the praxis in this movement, the facilitator must be keenly sensitive not to push any participant beyond the point of willingness to share. At this point, the facilitator should be a dialogical person who has the ability to listen. When we are truly listening, we find ourselves entering into dialogue within ourselves as well as with any other person who speaks. Practically, we can introduce this movement by posing some

questions that invite the participants to explain to themselves what brought them to give the expression they gave in the first movement. In the second movement, "the primary task is always to enable participants (the educator included) to reflect critically on their present action, their reasons for it, and the consequences of it."⁶² In order to make a successful session, again, it is important not to put pressure on participants to speak.

Third Movement: The Christian Community Story and Vision

The third movement is communicating the Christian community Story and Vision as they pertain to the particular focus of the group's attention. "This is the most obviously catechetical movement in the process. It is the 'echoing,' the handing down, of what has come to us over our past pilgrimage."⁶³ There should be an informed presentation that gives some overview of the handling of the issue through history, the official teaching of the Church on the matter, and the scholars' perception of the question. A great variety of teaching methods of presentation can be used. The primary purpose is to enable the group to encounter the broader community Story and Vision that have arisen from the Christian faith tradition.

⁶²Ibid., 213.

⁶³Ibid., 214.

Fourth Movement: Dialectical Hermeneutic Between the Story
and Participants' Stories

The fourth movement places the personal story in dialogue and dialectic with the broader community Story. The community Story and the individual story become a critique of each other. Basically, it can be described as the asking of two questions - "What does the community Story mean to my (our) story?" and "What does my (our) story respond to the community Story?" Thus, in this movement there is a dialectical hermeneutic between the present experience and the community past.

The vital task to be promoted by the educator is two-fold: that lived faith experience be informed by the Christian faith tradition and that the appropriating of the tradition be informed by, and be in the context of, lived faith experience. Only thus can a praxis way of knowing be promoted.⁶⁴

In the fourth movement, we should promote a moment of awareness or understanding when the participants come to know the Story as their own, in the context of their lives.

Fifth Movement: Dialectic Hermeneutic Between the Vision and
Participants' Vision

The fifth movement consists of critiquing the vision embodied in our present action in light of the Vision and the decision for future action that will realize that Vision.

⁶⁴Ibid., 220.

There is an opportunity for the individual and the group to choose a faith response, a Christian praxis, in light of all that has gone before. This is essential if our Christian education is to lead to further Christian praxis. As was stated earlier, Christian faith is a whole way of being in the world, a lived response rather than a theory, our Christian education should encourage people to make decisions. I think this fifth movement has significant meaning in shared praxis because most of the contemporary curriculum materials would not cover the fifth movement. It is our task to provide an opportunity for a faith response. We must guide the decision-making for the participants. Therefore, "We should be the 'leading learner'."⁶⁵

D. SUMMARY

Thus far, I have dealt with two eminent educational approaches: Paulo Freire's education for liberation and conscientization and Thomas H. Groome's shared Christian praxis approach.

The two positions are similar in using a critical consciousness-raising praxis approach. Since the writer's concern in this project is to search for some new educational methods of consciousness-raising for liberation of women, I have appreciated the insights of the two scholars. Since

⁶⁵Ibid., 223.

conscientization is the key concept in my educational methods, I would like to draw out Freire's insight on conscientization as the development of critical awareness achieved through dialogical educational programs associated with social and political responsibilities. I deeply agree with Freire's study of level of conscientization as a fresh way of exploring the aims of education and helping toward genuine liberation of person and society. I used Freire's concept that liberation cannot be individual or exclusive, but happens only in communion, mediated by a transforming reality. Especially, I am indebted to Freire for his insightful concept of the characteristics of meaningful dialogue.

However, in developing my own consciousness-raising education methods, I found one weakness in Freire's conscientizing education. There are a few theories of intentional pedagogical activity by a praxis approach in something other than a literacy program.

At this point, Groome's shared Christian Praxis approach shows more relevant and helpful paths for my own formation of conscientizing education methods. It is my argument that our Christian education must promote human freedom in its social, individual, and spiritual dimensions. This demands some method that can critically reclaim the past, critically reflect on the present, and create toward the future. I am strongly convinced that Groome has overcome Freire's over-emphasis on present and future to the almost

total neglect of the past. According to my understanding of education, undue emphasis on either past or present has created tension between past tradition (content) and present experiences.

Groome has presented a theory important to this controversial issue by emphasizing that the educational task is to hold all three - past, present and future - in balance. Groome's view of pilgrimage, his five components in shared Christian praxis approach (present action, critical reflection, dialogue, the Story, and the Vision) and his concept of present dialectical hermeneutics suggest concrete pedagogic movements for my conscientizing educational methods.

Through my limited research on the foundations of conscientizing education, I have one reservation with respect to both Freire and Groome in terms of educational methodology. Both of them strongly emphasize the importance of "dialogue" as educational method. However, I am not convinced that their view on dialogue relates to practical educational processes. I wish they could elaborate more concretely what they mean by dialogue and how it can be nourished by love, humility, hope, faith, and trust in the process of conscientizing education.

According to my understanding, Martin Buber's whole notion of the I-Thou relationship is very much concerned with how we can build up an atmosphere of perfect trust and openness for dialogue in the practical learning situation.

In the following chapter, the writer is going to present three conscientizing educational methods which are adapted primarily from Freire and Groome.

CHAPTER V

A PROPOSAL: CONSCIENTIZING EDUCATIONAL METHODS

A. SUMMARY OF THEOLOGICAL AND EDUCATIONAL ASSUMPTIONS

Prior to presenting some new conscientizing educational methods for women's liberation, the writer intends to summarize over-all theoretical foundations or assumptions. Throughout the project, so far, the writer has introduced major concepts such as: feminist theology as liberation theology, biblical foundations of women's liberation, and women's liberation in the Korean context. From the educational perspective, the writer has introduced Paulo Freire's education for liberation and conscientization and Thomas H. Groome's education as shared Christian praxis as foundations for conscientizing educational method. In order to maintain unity and continuity, I would like to point out some major highlights of my theoretical foundations which support my educational ideas for building conscientizing educational methods for women's liberation.

1. Feminist theology as liberation and partnership

My understanding of feminist theology is based on Letty M. Russell's and Rosemary Ruether's ideas. Feminist theology as liberation does not mean fighting all other members of the human family so that one specific group will be

on top. Liberation of women can be authentic only insofar as it includes freedom for men. Therefore, it must be asserted that integrity or harmony is a key word in the new feminism.

As I understand it, feminist theology strives to be human and not just feminine, as other forms of theology should strive to be human and not just masculine. It is true that women are still seeking the meaning of their own self-identity as women. We should be aware that this must be accompanied with the risk of new mutuality with men if the process is to continue. I have realized that the feminist approach advocates the freedom to be different, not in the sense that certain cultural characteristics predominate in male or female, but in the sense that each person can grow more whole by developing qualities and economic skills which are, at present, identified with the other sex.

I positively accept the concept of partnership of Christians by Russell: "Partnership may be described as a new focus of relationship in which there is continuing commitment and common struggle in interaction with a wider community context."¹ The emphasis of partnership is a two-sided relationship of giving and receiving, participation, impartation. In understanding the question of partnership,

¹Letty M. Russell, The Future of Partnership (Philadelphia: Westminster Press, 1979) 18.

we must keep in mind that only as people are accepted and accept themselves as subjects, and not objects, is there a possibility of true partnership. Only as we work together in the community to find such partnership in liberation can we grow into co-humanity.

Regarding feminist theology, the writer can offer the following two points: 1) Feminist theology is not only about women, but is also for all humans. Therefore, feminist theology is concerned with the liberation of all people to become full participants in human society. 2) Feminist theology must be seen as striving not merely after freedom from oppression but for freedom for new ways of living and new views of ourselves as full persons seeking human equality.

2. Education for Liberation and Conscientization

The writer has already presented and discussed educational foundations by elaborating on Freire's education for liberation and conscientization and Groome's education as shared praxis. In addition to my previous definition of education as deliberate and intentional attending, in the present, to the future possibility of the total person and of the community, I would like to redefine education as a process of self-liberation. The particular aim of Christian education can be stated as knowing and living the gospel, as embodying the truth that sets men and women free. The truth is not taught and then accepted, but lived and practiced.

Liberation in education is not merely a thought in our heads: it is the socio-historical movement of a people from oppression to freedom. Therefore, there can be no liberation of women merely through changes of psychology. Liberation of women depends on the fundamental restructuring of the socio-economic relationship between work and the domestic support structure. At this point, we can suggest several different levels of women's liberation. The first stage is subjective and psychoanalytical. The second stage is one of social praxis in which individualistic concepts of consciousness are insufficient. In the third stage women must become self-critical about their own class and racial context.

The writer intends to pursue various conscientizing educational methods for women's liberation. For this purpose, I have already defined conscientization as the development of critical awareness achieved through dialogical educational programs associated with social and political responsibilities. It is the interrelation of self-awareness which leads to action which, in turn, leads to new awareness which, then, constitutes a permanent, constant dynamic of our attitude toward culture, itself.

Concerning women's liberation in the Korean context, the writer is deeply concerned with the following two phases:

- 1) There are so many unused talents in leadership, creativity and strength among Korean women. They must be made

aware of their potentialities. This awareness can be cultivated by conscientizing educational processes. 2) The effectiveness of conscientizing educational endeavors can help the Korean church and society to develop a compelling vision of the women's role and enable all women to integrate inner liberation (raising self-esteem) and outer liberation (achieving equal opportunities for women in all areas of society).

B. CONSCIENTIZING EDUCATIONAL METHODS

In order to achieve these goals, I propose three educational methods for conscientization by adapting Freire's conscientization and Groome's shared praxis approach. Even though the emphasis would be different in each method, there are some common elements in all methods; 1) Action-reflection as the process, 2) experience as the beginning point; 3) the present as the focus; 4) the world as the resource; and 5) Christian action or behavior as the goal.

1. Shared Praxis Study Method

a. Description of the method: The study group in shared praxis can be described as a group of people sharing, in dialogue, their critical reflections on present action in the light of the Christian Story and Vision, as they move toward living their Christian faith.

b. Topic and goal of the method: The group can

choose a topic related to women's liberation (e.g., sex discrimination). Through shared praxis, participants may 1) become more aware of some issues on the status of women, 2) live better lives because of understanding the true meaning of equality of men and women.

c. Size, setting and length of the method: This can be used with adult (women) or high school students in weekend retreats or leadership training programs in the church. Any meeting place will suffice, so long as privacy is assured. There must be no interruptions. Within the small group (no more than fifteen members) participants can share their reflections in dialogue. The length of the study will depend on the topics selected. In a retreat setting, it usually takes two to three hours, but time can be limited to an hour in the church school setting.

d. Leadership in the shared praxis group method: In shared praxis, the role of the leader will be different and flexible in various stages. Generally speaking, it is the leader's role to facilitate participants in sharing, articulating and reflecting. The characteristics of different stages permit the leader to use various techniques and strategies for effective group action. When the leader understands exactly what the task of each stage (movement) is, creativity and imagination must be called up to effect that task. In general, the leader must be familiar with basic

group skills.

e. Process of flow of the method: Following the guideline of Groome's five movements, shared praxis can proceed. The following shows the major steps in learning through shared praxis.

STEP I: NAMING PRESENT ACTION

The opening session can begin with some ice-breaking and community-building exercise. Then, some pictures or newspapers can be shown with special attention given to discrimination against women. This session could invite an expression of the participants' reactions and stories. The goal of the first movement is to help students achieve self-awareness and identification of their own knowing. It is important for the leader to formulate the opening questions. He/she can raise some questions such as: What three different adjectives do you think of when you see these pictures or newspapers? If you have enough time, the group of participants could write brief statements describing their response to the topics or pictures and their present action in relation to sex discrimination. The leader must remember not to force any participants to speak when they do not wish to do so. For better learning, the leader should understand that the first session is not the time for questions of motivation. At this point, the leader should function as a good gate-

keeper in the midst of sharing.

STEP II: THE PARTICIPANTS' STORIES AND VISION

This is a revelation by each participant of reflective stories and visions as they relate to the topic of the group. I see this step as the beginning of critical reflection as it is a reminiscence of the genesis of "present action."

On the subject of sex discrimination, there must be time for the participants to recount their own experiences and understanding of discrimination and their vision of what it can mean in their lives.

The facilitator can ask such questions as: Could any one of you tell us about an unhappy experience you have had because of discrimination against women? or, How do you think when you are told that no woman can be ordained into the office of Ruling Elder or Deacon? You can finish the second session by asking: What do you expect from equal rights between men and women?

In this session, the participants can reflect critically and retell the stories that explain their present actions and attempt to articulate what they envision as the consequences of those actions.

STEP III: CHRISTIAN COMMUNITY STORY AND VISION

This is an encounter by the participants with the

Christian community Story and Vision in regard to the chosen topic. The facilitator or a resource person presents the Christian community Story and Vision, placing emphasis on the topic under consideration, giving a historical overview and the official teaching of the church. The facilitator adds an explanation of the meaning of this action in the light of the Kingdom of God. The third step is the most obviously catechetical step in the process. The presenter must be well-informed in the areas of contemporary scholarship and church teaching. Presenting the Story and proposing its Vision can be done in various ways: using lectures, audio-visuals or research assignments - using disclosure and including an invitation for participants to bring their own stories and visions later.

On the topic of sex discrimination, the facilitator can present the following ideas on the understanding of women in the Bible.

1) The Hebrew and Christian Scriptures originated in a patriarchal society and perpetuated the androcentric traditions of their culture.

2) Some patriarchal texts: for instance Lev. 21:7-11, Deut. 24: 1-4, Gen. 38:24, I Cor. 11:2-16, etc. Theological justification of the patriarchal ideologies of the Christian community expressed in I Cor. 11:2-16 was able to claim the authority of Paul without being challenged.

However, when we look at these verses carefully, Paul is not concerned with women's rights or the role of women in the church but with their concrete behavior in the Christian worship assembly in Corinth.

3) There are many stories in the Gospel that show Jesus' lack of discrimination against women: for example, the healing of both men and women (e.g., Luke 7:2-12, 13:10-16), the story of Jesus and the Samaritan women in the Gospel of John 4:4-42. As a whole, Jesus took an egalitarian and feminist position. The positive attitude of Jesus toward women clearly affected His early followers. Therefore, women did play leading roles in the earliest Christian communities. Unfortunately, Jesus' egalitarian perception of women was reversed by the early church. Even though some passages in Deutero-Pauline letters have been used, and still are being used, to justify the inferior position of women in society, Paul has also provided a basic theological statement of the equality of women and men: "There is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:27-28).

In Step III, the Christian community Story and Vision can be presented more dramatically by two or three persons. One presenter can introduce the low status of women in the pre-Christian world. Another presenter might describe the poor treatment of women in contemporary society. Finally, the last presenter could contrast these stories with the open

and liberating attitude of Jesus toward women.

Through effective presentation, the goal of Step III can be achieved, and participants will encounter the broader community Story and Vision that arise from the Christian tradition.

STEP IV: DIALECTICAL HERMENEUTIC BETWEEN THE COMMUNITY STORY AND INDIVIDUAL STORIES

The goal of Step IV is to critique the individual stories with the community Story. For success in Step IV, the facilitator should invite the participants to attempt to answer the questions: "What does the community Story say to our story, and what does our story say to and ask of the community Story?"

After the presentation of the community Story in Step III, we can open the fourth step by asking the participants to write three points they particularly agree with in the presentation and three points they want to question. For better communication, the group can be divided into groups of four or five. The facilitator must remind the participants that Step IV is an opportunity to see the "why" of the Christian Story.

When we deal with the topic of sex discrimination, there will be various perspectives - affirmative as well as negative. Sometimes the Story comes to us as a source of affirmation and encouragement, but at other times we will be

called in question. For the fourth step, the facilitator must invite participants to share the images that have spoken most powerfully to them and to explain why. It is hoped that there will be a moment of "aha" when the participants recognize the Story as their own.

In the writer's opinion, Step IV in shared praxis will be the most difficult part of liberation for Korean women to accept and adopt. In the learning process of shared praxis, on the topic of sex discrimination, I can imagine that there would be two views likely to be accepted by participants. Many of them would accept the new community Story without having critical consciousness based on personal experience. Also, quite a number of participants will express negative opinions about sex discrimination without having seriously studied in the field. To my knowledge, the problem could be caused by the lack of critical reflection among the participants in the process of praxis. To help solve this problem, the writer strongly emphasizes the value of shared praxis for raising the consciousness of Korean women. In order to develop shared praxis as a conscientizing educational method, we should pay more attention to Steps IV and V.

STEP V: A DECISION FOR FUTURE ACTION

This is the group's final decision-making program concerning future action. Simply to stop at Step IV would be to miss the point of the whole process. If the educational

process does not lead to Christian reflective action, then there is no true knowledge. Christian faith is a lived response rather than a theory. Therefore, we should invite participants to reach decisions.

It is not so easy to make decisions about our future actions. For good results in shared praxis, in Step V, the facilitator needs to invite people to respond to the following question: "How will you act in the future? It will be helpful to preface our remarks with statements like 'I'll do . . . ' or 'For me this means . . . '"

On the topic of sex discrimination, this final step can be conducted in various ways. The whole session can be devoted to outlining concrete strategies for future action. Ideas can be shared about what might be done. Sometimes a committee could be formed to write a proposal.

At this point, the writer must admit that shared praxis has limitations as well as strengths. We are often asked, "What if the participants make choices contrary to our hopes for them?" This is a risk we must take. We have a responsibility to provide an environment of openness in which they will have that option. Otherwise, we are likely to fall back into domination, rather than education.

For the self-liberation and consciousness-raising of people, shared praxis is the most influential educational methodology. Therefore, in the following section, the writer intends to introduce two other conscientizing educational

methods based on Groome's threefold dimensions of catechesis: "Kerygma (the Story and the Vision), Koinonia (the Christian communities' way of being together in reflective dialogue), Diakonia (leading to further Christian praxis in the world)."²

2. Consciousness Raising Group Method:

If we want to deal with women's liberation issues, special women's groups are needed to provide help in changing self-defeating attitudes toward themselves. This is what we call "consciousness raising." (CR). The writer intends to introduce consciousness raising groups as a conscientizing educational method for women's liberation. According to the writer's studies, even though there is some basic understanding of the consciousness raising concept and its process, we can find two different approaches in CR groups. One is called the "feminist CR group," which is oriented to radical social action.³ Another group can be called the "women's CR group."

²Thomas H. Groome, "Shared Christian Praxis," Lumen Vitae 31 (June 1976) 208.

³Gay Abarbanell and Harriet Perl introduce feminist CR in their Consciousness Raising for Women (Los Angeles: 1976) 1. In that material, they emphasized this CR group presupposes that the woman is not sick but her society is. So no woman should enter CR with the idea that she is going to be "cured" of her emotional problems. They articulated that by working for social change and by fully understanding her own oppression, a woman is actually moving toward a solution of her own and all women's problems.

It is more oriented toward psychological and human-potential movements.⁴ For effectiveness in Korean women's liberation, we need both approaches to fill the group members' needs and tasks.

From the writer's viewpoint, Korean women can start with the women's CR group and later move into the feminist CR group.

a) Description and goal of the CR Group: The consciousness raising group will enrich a woman's personal life with sisterhood, support from other women, and intellectual and emotional stimulation; but its most important contribution will be that it shows her how to free herself and other women through feminist understanding and action. CR has one basic purpose: it raises the woman's consciousness, increases her awareness of her oppression in a sexist society.

b) Size, setting and length of CR group: For effectiveness, no group should try to operate with more than a dozen women or fewer than six. Ten seems to be an ideal number for the settled group, providing enough members for variety and few enough for intimacy. As much as possible, CR

⁴Charlotte Ellen, Counseling for Liberation (Philadelphia: Fortress Press, 1976) mentioned that CR is helping people to discover and nurture her or his full and unique humanness. Howard Clinebell, Jr., Growth Groups (Nashville: Abingdon Press, 1973) mentioned CR in groups reverses negative conditioning (low self-esteem as women), helping women take pride and delight in our femaleness. . .) 77.

groups should be heterogeneous - composed of a variety of ages, life styles, and backgrounds, etc.

At the end of the first meeting, the participants can decide how they wish to proceed. It is usually wise to set a limit on the number of sessions, any number from six to ten. The group decides each time on a topic for the next meeting.

There is a variety of topics suitable for women's groups.

Why did you marry the man you did?
 How do you feel about housework?
 Do you think what you do with your day is as important as
 what your husband does with his?
 What does it mean to you to be "feminine"? Do you
 like it?
 Do you feel you are discriminated against by the society
 and by the church?
 What do you find different between Korean men and
 American men?

c) Leadership of the CR group: The question of whether or not to have a leader for a CR group is one on which feelings are very strong. The first women's CR groups were leaderless, since a major goal of the women's movement has been to challenge the hierarchical nature of our social system. Some women believed that the entire concept of a leader is inherently patriarchal; so that a leader is, by nature, an oppressor. Yet, that system is deeply ingrained. Leaderless groups often have trouble getting off the ground. Often someone needs to take the lead in the beginning. Sometimes those women who have initiated the idea will do so,

throwing out for discussion whatever issues are of concern to them. The goal of the leader should always be to lose her job, that is, to become, as soon as possible, simply a group member. The facilitating can become a rotating function among the members of the group. It is good to remember that CR groups are most successful when all members are interested in change, both personal and social. For successful operation of a CR group, the leadership role is an important consideration. It is good to summarize the specific personal qualities of a CR leader.

She should have a genuine, enthusiastic commitment to feminism. . . . An intellectual understanding of feminism is a foundation, but the CR leader must complement it with a genuine feeling of warmth and caring for women. She must be able to see each new group of women assembled for the CR experience as her potential sisters and friends Most important is that she be willing to prepare and plan for the group In advance of each meeting, she will think through the proposed topic, estimating where the women in her group are in relation to the topic. A CR leader should have a knowledge of psychology but she must keep a political perspective or she will be in danger of becoming a parlor psychologist and not a leader of consciousness raising.⁵

d) Process of CR Group: The process of recruiting and organizing the first CR group is important. The very term, consciousness raising, scares some women who would otherwise be interested, in which case the following might be better: "A group of women interested in women's issues as they relate to the church will meet If you are inter-

⁵ Abarbanell and Perl, 10.

ested, come and help us decide how to proceed." In order to develop a full, on-going, responsible CR program within the church, there should be a CR committee devoted to the task.

At least ten sessions are recommended held either once a week or in an intensive series at a retreat center during the weekend. Each session begins with a "go around" in which each member of the group says in five minutes or less whatever is on her mind in response to a particular topic. The first meeting might focus simply on why each person is there and what she expects or hopes for. Anyone can pass. This method provides shy women with an opportunity to speak up, which they might not have, or take, or claim in a free-for-all discussion.

Following the "go-around," the discussion can become less structured, with the facilitator helping merely to keep people on the subject and see that all get a chance to contribute. At the end of the first meeting, the participants can decide how they wish to proceed.

As I stated at the beginning of this section, there are two different approaches in CR groups - radically social-action-oriented and personal-growth oriented. At this point, I would like to clarify briefly the two approaches as they relate to Korean women's consciousness raising tasks.

In chapter III, the writer reviewed the history of discrimination against women in Korea. Feudalistic Confucian influences made a tremendous mark on Korean culture. Korean

society is built upon the patriarchal family, ancestor worship, and filial piety. The function of women within this system was simple and clear. It could be summed up in one four-letter word - "obey." Woman is a creature born to obedience. In the male-dominated culture, a healthy woman is usually described as more emotional, less objective, less competitive, less aggressive, less independent, less adventurous, less talkative than a healthy adult male. Many Korean women have inferiority complexes so that they do not have any self-confidence, they are not outspoken, and they are often withdrawn. Especially those who are over forty years of age desperately need inner liberation - higher self-esteem. At this point, CR groups will make a great contribution to Korean women's liberation. In my estimation, there must be gradual steps from the personal to the social-political emphasis for consciousness raising of Korean women. In the earlier stages, Korean women need a more permissive interpersonal environment in order to become more aware, interactive, spontaneous, outgoing, capable and loving others in the group. Through personally oriented CR group experiences, women can expect basic changes - rediscovery or liberation of self, genuine spontaneity, new relationships to self and to society. Based on such experiences, in the later stages they will be able to participate in the radical feminist CR group.

So far, the writer has described the women's CR group. In my feminist theological perspective, women's liberation

means human liberation, including men's liberation. Hence, we should have a men's CR group for mutual liberation.

Men's CR groups usually begin in response to the change in women. Sometimes such a group is made up of the husbands of women in a women's CR group . . . The leader should always be a man, who should become a facilitator as quickly as possible and then share that function with other members of the group.⁶

For effectiveness in CR groups, especially in mixed groups, the writer is going to introduce the fishbowl technique, one of the most dramatically successful methods for providing women and men in groups, large or small, with the opportunity for deepening their understanding of people of both sexes. When the issue is female-male relationships, then it is important that the first group in the center circle be women.

The "fish" in this inner circle can begin in various ways. Sometimes there is a spontaneous beginning because issues have already been raised and the participants can hardly wait to get started. Usually, it is wise to have a particular topic . . . The women begin with a go-around followed by discussion lasting about forty-five minutes. Then the men become the "fish" while the women act as observers . . . It is important that the observers be reminded that they may listen but not respond. Their turn will come. When the men are in the fishbowl they can be asked to respond to whatever the women have been saying . . . Following the second go-around and discussion of forty-five minutes the two groups get together in a single circle to talk about what they have been hearing from each other.

⁶Ellen, 62.

⁷Ibid., 64.

3. A Simulation Gaming Method:

Simulation games have made a serious impact on modern educational practice. As conscientizing educational method, the writer intends to apply a simulation game for women's liberation.

a. Description of a simulation game: Paul M. Dietterich defined a simulation game as follows:

In simulated environments participants are able to engage in various kinds of problem-solving activities. Reflection is designed into every simulation experience so that participants can share their insights and learnings with each other.⁸

Simulation games provide a means of learning. Simulations offer a chance to deal with real issues, but they are not real life. Games are communication tools. Also simulation games urge people to use their imagination as they involve themselves in a game. In a simulation game, people can play a role and try to come to some understanding which is different than the ones they hold. Simulation games are often a noisy and confusing but highly involving experience for learners. Participating in a simulation game can bring awareness of a particular issue (Groome's term - present action). During the game, it is possible to present the Christian community story and vision, too.

⁸Paul M. Dietterich, Action-Oriented Models as Options for the Church's Educational Work (Nashville: United Methodist Board of Discipleship, 1974) 18.

b. The purpose of Simulation Game: There are many examples in which women in congregations have been discriminated against in Korean churches. For the purpose of consciousness raising of women, the writer intends to present a serious case which is going to be the content of this simulation game.

The Presbyterian Church of Korea is the largest denomination among protestant churches in Korea. According to the report of April, 1977, "At the present there are about 2,800 congregations and a total participating membership of about 700,000. By 1984, we are hoping to increase the number of congregations to 5,000 and the constituency to as many as 1,500,000."⁹

This statement points to the fact that the Korean church, especially Presbyterian, has grown and continues to grow at an amazing rate. It is very significant to note that women have constituted a very important force in this growth process and that about two-thirds of the 700,000 members are now women. Yet women members have always been discriminated against in church government. For example, as of today, not a single woman is ordained into the office of Ruling Elder or Deacon in the congregations of the Presbyterian Church of Korea. Although for several years overtures

⁹Kap Shik Sung, "Mission Policy: Today and Tomorrow," the Presbyterian Church of Korea (paper presented at the Consultation for the Evaluation of the Mutual Agreement for Mission, April 1, 1977, at Young Nak Church, Seoul).

have been sent by Presbyteries to the General Assembly requesting a change in the constitution to allow women to be ordained, each time they have been answered in the negative. One of the reasons for the negative decision, no doubt, lies in a lack of adequate understanding of the Biblical texts appearing in the Pauline epistles.

Therefore, the hope of this simulation game is that those who play it might be led to confront the situation of discrimination against women and to a new vision of women's liberation in the church. A further intention is that playing the game will lead people toward a commitment to action which will eliminate sexism from the church.

c. What's needed for the game:

One large room (task force meeting room)
 Pen and pencils
 Name tag (this is the name assigned for the game)
 Description of the assigned character
 Lists of all the persons playing the game

d. Setting for the game: This game can be played in a variety of settings. Possible settings include an all-church retreat or a women's retreat, or a local church which is trying to raise its consciousness concerning discrimination against women.

The goal of the game is to get the players to vote Yes or No to the resolution, "Women should be ordained as Elder" after the pros and cons have been discussed. Even

though each player is assigned a role, each one is free to vote either way, depending upon the events of the game.

While the design of this game assumes a large group, it can be played with smaller groups of people. This game is designed with the congregational structure of the Presbyterian church in mind. Those who play in the simulation game are members of the task force group and include representatives from various organizations for further study on the issue. That, too, can be changed. Other characters can be added.

e. Role description (Every player will get this list of role descriptions)

Pastor Kim - General Secretary of Presbyterian Church of Korea

Pastor Park - Chairperson of Board of Education, Presbyterian Church

Pastor Ahn - District Superintendent of Presbyterian Church

Pastor Cho - Local City Church minister

Pastor Bae - Rural church minister

Mr. Chung - President of National Youth Association

Mr. Lee - President of National Elder's Association

Mr. Han - Representative of elders

Mrs. Shin - President of National Women's Association

Ms. Kwon - Vice President of National Youth Association

Mrs. Chang - Representative of Sunday School Association

Mrs. Yoon - Delegate from Women's Association

Mr. Moon - Delegate from National Men's Association

These names are only suggestions - please feel free to change the names and the titles.

Also, the players should receive, as they enter the room where the meetings will take place, the following:

1. A list of all the players
2. Name tags with their assigned names
3. A paragraph stating the full description of their role

The following list can be cut or copied so that individuals can have a copy of their roles fully described.

f. The descriptions: which follow are to be given only to those men and women assuming these roles; these roles can be cut out or copied and given to the person who assumes the role. Players should be reminded that they can change their minds as they play the game. The descriptions tell something of their background and basic orientation as they begin.

Pastor Kim: (General secretary of Presbyterian church of Korea)

He presides at this meeting. He is unsure of the ordination of women because of his own divided mind. Personally, he supports the ordination of women. However, he is worrying about strong negative responses from opponents - those who are so influential in the whole Presbyterian Church of Korea. He is concerned about the effects on the whole church of the issue of the ordination of women. He knows how to handle the meeting.

Pastor Park: (Chairperson of Board of Education of Presbyterian Church)

He has studied abroad for two years for his Master's degree, he knows about feminist theology. So he is willing to support the idea of ordination of women. He is very concerned about the use of feminist language at worship services and tried to apply feminist ideas in the curriculum materials. Even though he personally supports the issue, he hesitates to speak positively because of his position as a paid worker for the denomination.

Pastor Ahn: (District Superintendent of Presbyterian Church)

He is an extremely conservative pastor who served more than twenty years as pastor as well as church administrator. He has strongly opposed the overture of the ordination of women at the last general assembly . . . He is well-known for saying that "We Presbyterians should go back to the Bible." He always takes the Bible and reads I Cor. 11:2-16 whenever arguments occur on the issue of the ordination of women. He has often asked "Why do we need women elders?" Women have their own tasks, besides

the Elder's position. That is God's will! . . ."

Pastor Cho: (A local city church minister)

He is a well-educated minister who is serving a large church. Personally, he doesn't oppose it. However, most of the ruling elders of his church are so fundamentalist and so influential and they are always opposed to the ordination of women. Therefore, he seeks to raise compromising ideas by saying that we need more time for research and dialogue.

Pastor Bae: (a local rural church minister)

He is almost sixty years old and has served his church for fifteen years. Considering his age, his theology is not so conservative, but he has been much influenced by his Confucian background. He always stresses that woman's role as housewife and mother is the most honorable one! . . . On the other hand, he does not like women involved in church politics. Recalling Paul's words, I Cor. 14:34-35, and I Tim. 2:8-15, "Women should keep quiet in the meeting . . .," he feels uneasy to let women in the pulpit.

Mr. Chung: (President of National Youth Association,
Presbyterian Church)

He recently graduated from college. He has been involved in the human rights movement more than three years. He is very positive in supporting this overture, ordination of women. He studied feminist theology. He knows that the image of women in the Bible originated in a patriarchal society and was perpetuated in the male-oriented traditions of their culture. Therefore, he takes a strong position that we must understand the true image of women in the light of Jesus' understanding of women in the Bible. He emphasizes that Jesus took an egalitarian and feminist position on women by showing practical examples, such as Jesus and the Samaritan women (John 4). He explains I Cor. 11:2-16 as follows: Paul made the statement regarding women wearing veils because of a particular problem in the Corinthian Church. The phrase, "head of woman is her husband," seems to indicate woman's subordination, because we normally understand the word, head, to mean "rule" or "authority," e.g., head of a government. However, in the ordinary Greek of Paul's day, it signifies "source," e.g., the source (origin) of a river. Taken in this light, it does not assert male dominance but simply refers to the order of creation (Gen. 2).

Mr. Lee: (President of National Elders' Association)

He is against the ordination of women because he believes it comes from the western heritage which he dislikes. He is rather a nationalist who opposes any sort of western oriented culture. Furthermore, he has a conservative Christian family background.

Mr. Han: (Representative of elders)

He is also against the ordination of women. He was taught only Chinese characters when he was young. He is now a businessman. He has no specific reasons why he objects to the ordination of women. He repeats some old sayings such as: "If a hen crows in the home, that family will go to ruin" or "Three women gathered together, getting so noisy," etc.

Mrs. Shin: (President of National Women's Association, Presbyterian Church)

She is an active church member. She made a great contribution to the women's movement denomination-wide. So she has been a strong supporter for the ordination of women for several years. She takes the most positive statement from Pauline literature, Gal. 3:28, "In Christ there is neither male nor female. . ." She emphasizes that in the Lord there is a mutuality and interdependence between men and women. She is often in a reconciling position in the midst of an argument between men and women. Sometimes she gives advice to radical feminists by saying that women's liberation does not mean we fight with men so that we will be on top . . . We are seeking true personhood . . .

Ms. Kwon: (Vice President of National Youth Association)

She is a radical feminist who graduated from college, majored in Law. As an active member of the student Christian movement, she has participated in various human rights movements. She used to complain about the conventional church by saying that churches are neglecting to take social responsibilities such as labor problems, women's issues and social justice issues. Above all, she complains about the majority of silent church women. She is constantly making speeches to women's groups about the necessity of consciousness raising among Korean church women.

Mrs. Chang: (Representative of Sunday School Association)

She is a public school teacher as well as devoted Sunday school teacher at the church. She is rather quiet but a very logically persuasive lady. She does not make loud noises but whenever she makes a speech, it is inspiring. She explains why she is so committed to child education, both in society and in the church, as follows: All Korean people are eagerly dreaming of a democratic nation. It must begin with the democratization of the family. The democratic family begins with equality of father and mother - by sharing responsibility, love, and authority. I am teaching young kids with the spirit of equality. I do hope this movement will be initiated from the church. It is good education for young kids to show our mutuality and equality among men and women for the mission of the church. Ordination of women should be a good example.

Mrs. Yoon: (Delegate from Women's association)

She is a typical oriental housewife. She is very quiet and always in the position of listener at the meeting. She considers herself to be a faithful housewife and good mother at home. Honestly speaking, social action was out of her concern. She found her own happiness within her family. However, through recent studies on feminist movements, she began to realize the necessity to take action to support the ordination of women.

Mr. Moon: (Delegate from National Men's Association)

He is not sure about the ordination of women because he could see both advantages and disadvantages. As far as he knows, the Korean Methodist Church has established the ordination of women a long time ago, back in the 1930's. They have many women ministers and elders. However, he has to take into consideration the unexpected confusion among Presbyterian churches because of divided opinion toward the ordination of women. His final conclusion is this: We need more time for research and dialogue about this serious issue.

- g. Schedule for the game: (Game should be played in 2-3 hours. Minimum AND Maximum times will be given for each section)

- (1) Introductory meeting (15-20 minutes)

The leader/organizer of the game will also serve

as time keeper.

The purpose of this time together is three-fold:

- i) to introduce the game
- ii) to give time for reading over and thinking assigned roles (Someone needs to be available to hand out name tags, lists of roles, descriptions of roles.)
- iii) to stress that while roles are assigned, the outcome of the vote is not pre-determined. People can change their minds during the course of the game. Group will vote Yes or No to the overture on ordination of women or they might develop another alternative.

(2) Total group time (30-40 minutes)

The leader calls the group and announces that this is the time for questions, comments, and sharing time for the issue. The leader will then ask if there are speakers for or against the ordination of women. (Pro and Con speakers make speeches - 2-3 minutes maximum. The order alternates between one for and one against.)

Break. (15-20 minutes) The leader announces that the participants are to find similarly minded persons among total participants. Sub-groups of people who feel the same way about the ordination of women may be formed. These sub-groups will determine how they want the vote to go and then they will try to influence others. Each group picks a leader for the concern caucus (discussion leader).

(3) Concern Caucus (10-15 minutes)

Concerns may have emerged out of the groups which got together during the previous discussion. This is the time when those concerns, questions, and proposals are heard. Persons chosen in sub-groups will raise the issues.

(4) The Vote (10-15 minutes)

- i) Speeches pro/con will be heard;
- ii) the vote on the ordination of women will take place.

- h. Debrief (minimum time for debriefing is 30-40 minutes. Participants should be called out of their roles.)
- (1) Note to leader: Debriefing is vital and honest. Use 30-40 minutes seriously and effectively.
 - (2) Chairs need to be put into a new arrangement for the debriefing.
 - (3) Questions:
 - (a) Why did the vote go as it did?
 - (b) How did it feel playing your particular role?
(Here the group leader may want to be more concrete and ask about more concrete roles.)
 - (c) How did the way your character felt about women affect your thinking about the task?
 - (d) What can we do to get rid of sexual prejudice in the church?
 - (e) Other questions may be asked.
 - (4) Leader may present a short statement on feminist theology to the participants.
 - (5) It is important that a reconciliation worship service be held. Worship should include:
 - Reading Gal. 3:28
 - Communion if appropriate
 - Close with prayer.

CHAPTER VI

CONCLUSION AND SUGGESTIONS

Throughout the project, attempts have been made to pursue conscientizing educational methods for women's liberation in Korea. It is a new beginning in a continuing process and never a conclusion. This conclusion is actually another starting point of a greater task for the future of women's liberation.

The writer, as a man, initiated this study in order to make a small contribution to the Korean church and society by presenting a theory and methodology of consciousness raising educational methods for women's liberation. As a working foundation, the writer asserted that partnership and mutuality are the key concepts for women's liberation in Korea.

In this conclusion, in order to grasp the true meaning of partnership and mutuality, I would like to raise a question and try to answer that question. That question is: "After equality, what?" After we struggle toward freedom and equality of sex, how do we live out that equality? What does equal partnership look like? To me, the modern discussion about men and women normally misses something crucial: the perspective of social roles. The flood of books on women has produced a certain amount of confusion and unclarity. The issue of raising children is a serious problem in relation to the feminist movement. What are we to say to children about

the fact that they are boys and girls? How are we to teach them to relate to their maleness and their femaleness? It is obvious that patriarchal culture is not a viable future for the survival of humankind. Therefore, women need to seek out the meaning of their own self-identity as women. However, we should be aware that this must be accompanied with the risk of new mutuality with men if the process is to continue. In other words, I strongly believe that the roles of men and women are complementary and that one cannot be understood without the other. That is the reason why I propose that the concept of partnership and mutuality must be grounded in the process of the feminist movement. It is especially true in the Korean context.

We need a new structure for the feminist movement in order to apply the concept of partnership and mutuality in continuing the experiment of humanization. Marjorie Suchocki presented an articulate statement in regards to the new structure of the feminist movement:

We should emphasize the worth of person rather than roles, of interdependence rather than dominance, and of creative openness to the new rather than unquestioning repetition of the past. . . . Women cannot be isolated into a separate group since the relationships between men and women are essential to humanity. The encounter between men and women takes place in every sphere of daily living - home, work, play; all aspects of life reflect the complementary polarities of a humanity which is masculine and feminine. The value of mutuality stresses relationships based upon personhood to the mutual enrichment of each person; This value holds the potential of becoming a catalyst to the

restructuring of both personal and societal living.¹

There is a new recognition that survival of the world depends on pushing for new forms of shared community. In such an understanding, the whole of reality may be characterized through partnership and mutuality. Partnership means the possibility of new life-styles and ways of being partners in marriage, friendships, business, church. It means to care for one another and the world, living together as copartners. Mutuality means the interrelationships of existence whereby value is created through interdependence.

In order to make a "theology of partnership" possible for women's liberation, we must overcome the dualism that has, for centuries, molded western consciousness. As the writer already discussed in Chapter III, the oriental philosophy of harmonization, the combination of YIN and YANG, gives us more relevant sources for overcoming western dualism. For further study of this project, the writer strongly recommends study of oriental philosophy, especially Taoism, by Lao Tzu, who is the first oriental feminist. According to my understanding of oriental thought, women's liberation must start from the re-evaluation of female power and nature because women's negativity and passivity are as important as the men's activity and positivity in oriental thought. There is something

¹Marjorie Suchocki, "Feminism in Process," working paper presented at the seminar on feminism and process theology, 1972.

worthwhile about women for which men cannot substitute, and vice versa. I believe that equality does not mean treating everyone the same, but rather treating everyone according to needs.

What is the role of women in the egalitarian, communitarian and ecologically balanced world? Rosemary Ruether gave a good answer as follows:

The interrelationship of home and work would allow men and women to take an equal hand in both nurturing and supportive roles and also in work and political life. The split between alienated work life and shrunken domesticity, which segregates women on one side of this divide, would be overcome by bridging the gap between the two, rather than by abolishing and devaluing the roles of family life. Not only would women be allowed the participation in the larger social processes that they have historically been denied, but men also would recover the affective and nurturing roles with children and other people historically denied them. . .

The center of such a new society would have to be not just the appropriate new social form, but a new social vision, a new soul that would inspire the whole. Society would have to be transfigured by the glimpse of a new type of social personality, a "New Humanity" appropriate to a "New Earth."²

This strongly suggests that women have a special role to play in the struggle for human liberation. Unlike men, women have traditionally cultivated a communal personhood that could participate in the successes of others rather than seeing these as merely a threat to one's success. To seek the liberation of women without losing this sense of

²Rosemary Radford Ruether, New Woman/New Earth (New York: Seabury Press, 1975) 210-211.

communal personhood is the great challenge and secret power of the women's revolution.

For Christians, the becoming of women implies universal human becoming. In feminist theology the search for true personhood finds its most important clues in the memory of the future reflected in the New Testament witness to Jesus Christ as the representative of new humanity. Christian women can see in Jesus a unique revelation of true personhood, one who helped both men and women to understand their own total personhood. The life of Jesus displays characteristics of women. In his own life he was a feminist in the sense that he considered men and women equal.

It is meaningful to conclude this part with the following account about Jesus' ministry. Jesus' very first miracle, according to the Gospel of John, was performed in order that the celebration could continue when a man and a woman were united in marriage (John 2:1-11). One of the last things Jesus did before he died, when he was on the cross, was to urge his mother and John to see each other in a new relationship (John 19:26b-27a). According to John, both at the beginning and the end and throughout Jesus' ministry, there are to be no more barriers between men and women. Women and men are to see themselves in new ways because of his life.

Let me conclude this project by presenting several major findings and some suggestions for further research on

this subject, conscientizing education for women's liberation.

First of all, through this research on feminist theology, I have learned how women and men and God should be related to one another for the mission of the church in the contemporary world. In other words, for human liberation from the feminist perspective, it is important to have a conviction that men and women are set free to become representatives of that true humanity by working toward new forms of partnership.

Second, concerning conscientizing education, the writer introduced three methods for the future educational task for women's liberation in the church. So far, most education can be placed in the category of what Paulo Freire calls "banking education" - the treating of students as receptacles into which teachers deposit information. In other words, most Koreans have been educated under authoritarian teachers. The teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. According to the writer's research and experiences, it is fascinating to apply these consciousness raising methods in the church, but it needs more time, patience, and able leadership for its effectiveness. Conscientization involves the teacher and student together in a process of problem-posing. However, conscientizing education needs well-trained leadership as well as time for intensive learning. Leadership training sessions are strongly recommended.

The writer had difficulty working on conscientizing educational methods because conscientization is not simply an educational technique. Nor is conscientization just a psychological technique for helping people feel better. Conscientization's built-in purpose is collective social involvement, leading to personal and social change. With such a consideration, the writer provided three methods. Paulo Freire's concept of conscientization, and Thomas Groome's five steps of shared praxis can be adaptable in any kind of conscientizing educational methods. The writer's future task is to create many different methods based on concrete experiments.

Third, the writer has found a significant path to deal with feminist theology in the Korean context. Religion is deeply meaningful in human life, and the traditional religions of the West have betrayed women because of a dualistic mentality. I am convinced that religion must be reformed or reconstructed to support the full human dignity of women. Classical dualism became the model for the oppression of women when the culture-creating males identified the positive sides with the women over whom they claimed the right to rule. Therefore, in order to establish a theoretical foundation for Korean women's liberation, we need special research on it comparing oriental and western thought.

Finally, the writer should confess, again, that this project is just a beginning of the study in the field of

Christian education related to feminist theology. Feminist theology is broad and includes interdisciplinary studies such as biology, history, and theology. The writer only dealt with women's issues as they relate to theology. Liberation of women must be studied more broadly and related to other academic fields, especially sociology and psychology for a holistic ministry in the church.

Human liberation is a long journey. It is a never-ending struggle by people to find out who they are and what they must become. We are called to God's mission of liberation in this world.

B I B L I O G R A P H Y

A. LIBERATION THEOLOGY AND THEOLOGICAL FOUNDATIONS

Cobb, John B., Jr. Process Theology. An introductory exposition, Philadelphia: Westminster Press, 1976.

_____. Theology and Pastoral Care. Philadelphia: Fortress Press, 1974.

Cone, James H. God of the Oppressed. New York: Seabury Press, 1975

Gutierrez, Gustavo. A Theology of Liberation. Maryknoll, NY: Orbis, 1973.

Roberts, J. Deotis. Liberation and Reconciliation: A Black Theology. Philadelphia: Westminster Press, 1973.

Ruether, Rosemary Radford. Liberation Theology. Human hope Confronts Christian History and American Power. New York: Paulist Press, 1972.

B. FEMINIST THEOLOGY

Abarbanell, Gay, and Harriet Perl. Consciousness Raising for Women. Los Angeles: Working Paper, 1976.

Daly, Mary Beyond God the Father. Boston: Beacon Press, 1973.

_____. The Church and the Second Sex. New York: Harper & Row, 1975.

Doely, Sarah B. (ed.) Women's Liberation and the Church. New York: Association Press, 1970.

Fischer, Clara B. (ed.) Women in a Strange Land. Philadelphia: Fortress Press, 1974.

Glick-Rieman, Beth. "A Feminist View of Liberation Theology." Brethren Life and Thought 22 (Summer 1977).

Ruether, Rosemary Radford. New Woman/New Earth. New York: Seabury Press, 1974.

_____. (ed.) Religion and Sexism. New York: Simon and Schuster, 1974.

Russell, Letty, M. Human Liberation in a Feminist Perspective - A Theology, Philadelphia: Westminster Press, 1974.

_____. The Future of Partnership. Philadelphia: Westminster Press, 1979.

_____. (ed.) The Liberating Word, A guide to nonsexist interpretation of the Bible. Philadelphia: Westminster Press, 1976.

Suchocki, Marjorie. "Feminism in Process." Working Paper.

C. CONSCIENTIZING EDUCATION

Bernstein, Richard J. Praxis and Action. Contemporary Philosophies. Philadelphia: University of Pennsylvania Press, 1971.

Cantor, Nathaniel. Dynamics of Learning. New York: Stewart, 1961.

_____. The Teaching-Learning Process. New York: Dryden Press, 1953.

Clinebell, Howard J., Jr. Growth Groups, Marriage and Family Enrichment, Creative Singlehood, Human Liberation, Youth Work, Social Change. Nashville: Abingdon Press, 1972.

Dietterich, Paul N. Action-Oriented Models as Option for the Church's Educational Work. Nashville: United Methodist Board of Discipleship, 1974.

Dow, Robert Arthur. Learning Through Encounter. Valley Forge: Judson Press, 1971.

Elian, John L. "Paulo Freire" Religious Education 71: 1 (January-February 1976) 52-53.

_____. "Paulo Freire and Social Learning." Journal of Educational Thought (April 1974)

Ellen, Charlotte. Counseling for Liberation. Philadelphia: Fortress Press, 1976.

Freire, Paulo. Education for Critical Consciousness. New York: Seabury Press, 1973.

_____. Pedagogy in Process. New York: Seabury Press, 1978.

- _____. Pedagogy of the Oppressed. New York: Herder and Herder, 1968.
- Groome, Thomas H. Christian Religious Education. San Francisco: Harper & Row, 1980.
- _____. "Shared Christian Praxis." Lumen Litae 31 (June 1976).
- _____. "A Task of Present Dialectical Hermeneutics." Living Light 14: 3 (Fall 1977) 408.
- Leslie, Robert C. Sharing Groups in the Church. Nashville: Abingdon Press, 1970.
- Oden, Thomas D. The Intensive Group Experience, The New Pietism. Philadelphia: Westminster Press, 1970.
- Otto, Herbert A. Group Method to Actualize Human Potential. A Handbook. Beverly Hills, CA: Holistic Press, 1970.
- _____. Marriage and Family Enrichment, New Perspectives and Program. Nashville: Abingdon Press, 1976.
- Phelps, Stanlee, and Nancy Austin. The Assertive Woman. Fredericksburg: Bookcrafters, 1975.
- Reid, Clyde. Group Alive - Church Alive, The Effective Use of Small Groups in the Local Church. New York: Harper & Row, 1969.
- Rogers, Carl R. Freedom to Learn. Columbus, OH: Merrill, 1968.
- Seifert, Harvey, and Howard J. Clinebell, Jr. Personal Growth and Social Change. Philadelphia: Westminster Press, 1973.
- Sewicki, Marianne. Faith and Sexism, Guidelines for Religious Educators. New York: Seabury Press, 1979.
- Snyder, Ross. On Becoming Human. Nashville: Abingdon Press, 1967.
- Taubman, Bryna. How to Become an Assertive Woman. New York: Pocket Books, 1976.
- Westerhoff, John, Jr. Generation to Generation. New York: Free Press, 1974.
- Whitehead, Alfred North. The Aims of Education. New York: Free Press, 1957.

D. KOREAN CULTURE AND KOREAN WOMEN

- Clark, Charles Allen. The Korean Church and the Nevius Method.
- Kim, Helen. The Role of Women in the Next Half Century. Seoul: Ewha Women's University Press, 1968.
- Kim, Young-Chung. Studies on Women. Seoul: Ewha Women's University Press, 1979.
- _____. (ed.) Women of Korea, A History from Ancient Times to 1945. Ewha Women's University Press, 1976.
- Lee, Hyo Jae (ed.) Theory and Practice of Women's Liberation. Seoul: Ewha Women's University Press, 1979.
- Lee, Syon Su. Ch'Osenno Knogingho (The Marriage and Divorce Law of Korea) Tokyo: Syopung Kwan, 1966.
- Osgood, Cornelius. The Koreans and their Culture. New York: Ronald Press, 1951.
- Sung, Kap Shik. "Mission Policy: Today and Tomorrow," Paper presented at the Consultation for the Evaluation of the Mutual Agreement for Mission, April 1977.
- Sunoo, Harold Hakwon, and Dong Soo Kim (ed.) Korean Women: In a Struggle for Humanization. Montclair, NJ: Association of Korean Christian Scholars, 1978.
- Yu, Dong-Sik. Han'guk Chong gyo wa Kidokkyo (Korean Religion and Christianity) Seoul: Christian Literature Society, 1972.

E. CHURCH AND WOMEN

- Coriden, James A. (ed.) Sexism and Church Law: Equal Rights and Affirmative Action. New York: Paulist Press, 1977.
- Culver, Elsie Thomas. Women in the World of Religion. New York: Doubleday, 1967.
- Detrick, Mary Clive. "Jesus and Women." Brethren Life and Thought 22 (Summer 1977) 155.

- Falk, Nancy Auer. Unspoken Words: Women's Religious Lives in Non-western Cultures. San Francisco: Harper & Row, 1980.
- Harkness, Georgia. Women in Church and Society, A Historical and Theological Inquiry. Nashville: Abingdon Press, 1972.
- Ludlow, John Malcolm. Woman's Work in the Church. Washington: Zenger, 1978.
- Moore, Peter (ed.) Man, Woman, and Priesthood. London: SPCK, 1978.
- Pape, Dorothy. God & Women. London: Mowbrays, 1977.
- Roth, Wolfgang, and Rosemary Radford Ruether. The Liberating Bond: Covenant-Biblical and Contemporary. New York: Friendship Press, 1977.
- Ruether, Rosemary Radford. Mary - The Feminine Face of the Church. Philadelphia: Westminster Press, 1977.
- Swidler, Leonard. Biblical Affirmations of Women. Philadelphia: Westminster Press, 1979.
- Tavard, George H. Women in Christian Tradition. Notre Dame: University of Notre Dame Press, 1973.